THE

GRAND IMPOSTOR DISCOVERED:

OR,

The *Quakers* Doctrine weighed in the Ballance, and found wanting.

A POEM;

By way of Dialogue: wherein their Chief, and most Concerning Principles are laid down, and by the Authority of Gods Holy Word clearly Refuted.

By *B. K.*

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2 Pet. 2. 1. *But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction.*

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2

The Epistle
TO THE
READER.

COurteous Reader, for no other end
But as the Authour is a real Friend
Unto thy soul, these lines that do enfold,
Are here presented to thy serious view;
'Tis not to please thee with variety,
But to preserve thy soul from death; that I
Once again upon the stage appear,
To vindicate Gods word, whose Name I fear,
And in very deed my self perswade
That God doth love the work his hands have made
And to preserve man from his enemy,
For doth design, kinde Reader, so do I.
Was in favour unto man God made him,
But of meer malice Satan would invade him,
And by his wisdom, man from th' earth did sever
And for that end, that man might live for ever,

God did appoint the Sacred tree of Life,
Twixt God and man, the tempter stirs up strife,
That man might to his maker subject be,
God also did appoint another tree,
Upon whose fruit he puts a prohibition;
Man must not eat thereof on this condition,
That if he doe, he must assuredly,
Forfeit his life, take but a taste and dye;
Well, man transgrest becomes a debter now,
But how to pay his debt, he doth not know.
God in his mercy seeing man distrest,
Provides a Saviour, even Jesus Christ,
Until this Saviour came, the Lord did send,
Man to his Prophets, that he might attend,
Upon their words, and be directed still,
To worship God according to his will,
And from that Rule man must not turn aside,
And by their words all notions must be tryed;
Who hears their Doctrine must obey the same,
Untill th' appointed time, the promise came.
The Prophets unto Christ do witness bear,
But when Christ came, man must to him give ear;
Christs words are now mans law, as heretofore
The Prophets were; only we are much more
Oblig'd to make Christs word our rule of Faith,
Than *Israel* were the Prophets; for God hath
Exalted him, and made him to excell,
Angels and Prophets, for in him doth dwell
The fullness of the Godhead bodily,
And now because the *Quakers* do deny,

Or by their feigned words would make us doubt,
Of Christs informing man from words without,
And by their subtilty would quite bereave us,
Of all that precious counsell Christ did leave us,
Within the Volumes of his holy word,
For faith and practice *Quakers* will afford,
The world no other rule to worship by,
But th' light within and its Authority,
Presumptuously they would impose one man,
What never was impos'd since th' world began,
To credit them without a rule of trial,
Or satisfaction why they give denyal;
I therefore do present before thine eye,
Some of their craft and secret subtilty,
Derived from the Serpent, whose design,
Was by his craft at first to undermine,
Mans stedfast Rule, which was the Lords command
And would perswade man then to understand
Gods Precepts at another rate than he
Receiv'd it from the Lord, some Mystery:
The subtill Serpent makes the man admire,
And did send him for Counsel to inquire,
Not at Gods mouth, which was indeed his sin,
But reasons with himself, and from within.
He fetches counsel, there he doth advise,
He's thence inform'd 'tis vertue to be wise;
To be as Gods, both good and evil know,
He thinks it's life, it but proves his overthrow;
Which was the sad effect of *Adams* sin, (been.
Who lift Gods word which should his rule have

Now,

To the Reader.

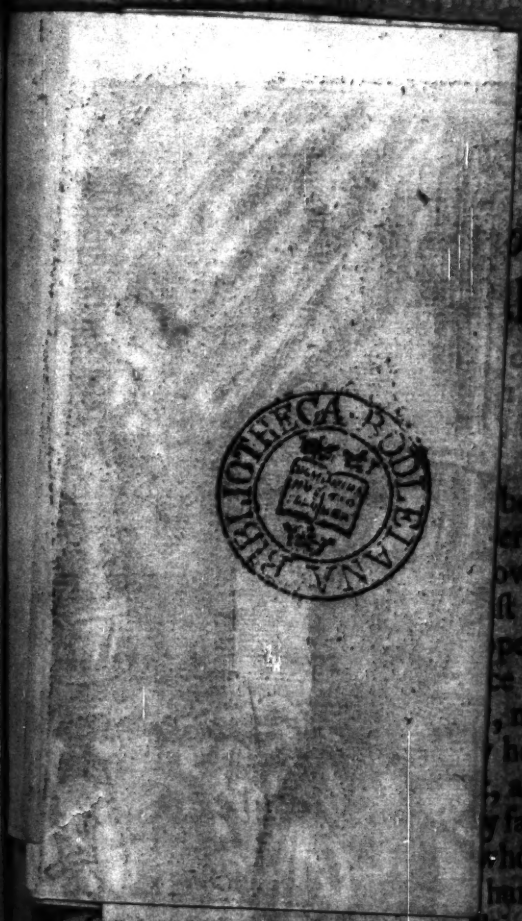
Now Courteous Reader, if thou would'st prevent,
Thy fatal overthrow give not consent,
To leave the sacred counsel of Gods word,
Follow that good example of our Lord;
Who with the written word of God, defends
Himself against the tempter, who commends
Him to unwriten Notions, to sustain,
His present hunger, but Christ tells him plain,
Thus it is written; thus Christ overcame,
Thy tempter and temptations are the same:
To rob thee of Gods word, while they pretend,
With flattering speech, to be thy real friend;
With feigned words they labour to entice,
Whilst of thy soul they would make Merchandise;
No better weapon to resist a *Quaker*,
Than holy writ, the word of God thy maker,
To which I'le leave thee with my souls affection;
To take from thence thy counsell and direction,

An Epistolatory word to those called *Quakers*.

A Word or two to thee, as to a Friend,
If I may use that word and not Offend.
If e're this writing comes into thy hand
Contemn it not, before thou understand
That it deserves thy Censures, and be sure
If that your Principles be truly pure,
The Light will lead you to subdue all Passion,
And lead you in the paths of Moderation.
Patience and Moderation is a Fruit
Of Gods most Holy Spirit, and doth suit
With that Perfection, for which thou dost plead;
Which if thou hast, I need not intercede
For Patience; for where perfection dwells,
All things that's good abounds, that Man excels
Above all other; and without dispute,
A Perfect Man's discerned by his Fruits:
That Man, in whom Perfection's to be found,
There Charity and Meekness do abound.
This truly perfect Man will suffer long,
He'l Take, but never Offer any wrong.
Scriptures Authority I here defend
Against thy Notions, whilst thou dost pretend
To Revelations, proudly dost accuse
All that believe thee not, but rather chuse
To make the blessed sayings of our Lord,
Which he did speak, and leave upon Record;
Their Rule to Worship great Jehovah *by,*
Such you contemn, and daily vilifie.

Though

Though what you say's a meer Contexted Fiction
Yet you charge all Men with Self-Contradiction
That do oppose you; then what ground have I
To hope I shall escape that destiny
That others meet with from so proud a hand,
Whose Christian Patience helps them to withstand
The fury of your rage; whose bitter words
Do fly like Arrows, and do wound like Swords?
But forasmuch as I am satisfied
Here's nothing written but what's Justified
In your own writings, as may well appear,
Would room permit me to insert them here.
I do not value, though thou figure it each page,
And dost oppose the whole, with greatest Rage.
For this I'le tell thee, if thine Anger rise
Without a Cause, it plainly testifies
Thou boast'st of that thou hast not, all may see
And art not what thou would'st seem to be.
Thy worthless Notions will be found too light,
And thy Perfection proved under weight.
Think not to excuse thee to revolt
Thy work, because, perhaps, its Mode and style
Fits not thy Fancy, as thou mayst pretend.
What though two lines alike in sound do end,
The matter is the same, the chief design
Is to Instruct that erring heart of thine,
And to perswade thee to a true belief
Of Holy Scripture; 'tis the Authors grief
That thou should'st perish; and not onely so,
But by Thy means, work others overthrow.



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And by his Word, I've put them to flight:
They all are gone, and now I hope to find
Repoſe a while for to refreſh my mind;

Religion here in Emblem you may Spye
Poiz'd in the Ballance of the Sanctuary
The Quaker on a Light within doth Rest
But hence may Learn it will not Bide the Test
Into the Scale hee Inspiration flings
Boasted perfection, notionary things
Swift pamphlets and large Folio's great Store
Which hee as sacred Dictates does Adore

And see (all things Considerd) Hee may well
Who Counts his Author All Infallible
But still you see his Side aloft doth flye
His Arguments are Light as Vanity
One Scripie Booke (Gods word) doth ever poize
Whole Heaps of such poor Superficiall Toys
All Faith and Doctrine not Derivd from thence
Is but a Specious Vain Impertinence

A Dialogue between a Young Professor and a Quaker.

Professor.

SInce in my Soul Conversion has been wrought,
How many ways has the old Serpent sought
To pluck up the good Seed, and sow his Tares,
Which often has perplext my breast with fears!
With sly Temptations, and with open force
He daily doth endeavour a Divorce
Betwixt me and my God; no Art, no wile
He leaves untry'd, that might my heart beguile.
The Old Apostate, Papist, Atheist, all
His Factors, he has set to work my fall:
But thank my Heav'nly Father, (whose strong Arm
Hath hitherto protected me from harm,)
His Grace has been sufficient; in his might,
And by his Word, I've put them to flight.
They all are gone; and now I hope to find
Repose a while for to refresh my mind;

A Dialogue between a Young Professor and a Quaker.

Professor.

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To pluck up the good Seed, and sow his Tares,
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A Dialogue between a Young Professor and a Quaker.

Professor.

Since in my Soul Conversion has been wrought,
How many ways has the old Serpent sought
To pluck up the good Seed, and sow his Tares,
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With sly Temptations, and with open force
He daily doth endeavour a Divorce
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His Factors, he has set to work my fall.
But thank my Heav'nly Father, (whose strong Arm
Hath hitherto protected me from harm,)
His Grace has been sufficient; in his might,
And by his Word, I've put them to flight:
They all are gone; and now I hope to find
Repose a while for to refresh my mind;

Whilst I my joyful Heart and Voice do raise
In Grateful Hymns, to my sweet Saviours praise.
But hold ----
A Man in Habit plain yonder I see,
That's turned back, now crosses o're to me:
He seems to some, blest *Canaan*-ward to look,
But his way thither strangely has mistook;
In a by-path he is resolv'd to go,
Which former Saints did never own, nor know:
A Quaker, doubtless, so he's call'd by some;
I'le say no more, because I think he's come
To talk with me about his new-found way,
I'le stay and hear what he intends to say.

Quaker.

Friend, I would speak to thee a word or two,
Which by the Spirit I am mov'd to do.

Professor.

By th' Spirit mov'd! If it Gods Spirit be,
With his blest Word I'm sure 'twill then agree.

Quaker.

Alas! poor thing! His Word thou dost not know,
That's clear to me before we further go;
And therefore, Youth, since I do understand
Thou art resolved for the Holy Land;
I here am sent to shew, and tell thee plain,
I'th' path thou tread'st thou canst not it obtain.

The Living thou doſt ſeek amongſt the Dead,
And art by Forms, and by the Letter led;
Whilſt in thy Soul God's witneſs ſtain doth lye,
Which thou alone ſhouldſt now be guided by.
Turn to the Light within, for that's the thing
Which will thee ſtrait to reſt in *Canaan* bring.
All others Guides thou wholly muſt forſake,
If thou this Journey doſt reſolve to make:
For every Man that doth this Light obey,
Shall never more for certain go aſtray.

Profeſſor.

This is a ſtrangers voyce without all doubt,
Which I through Grace already have found out.
Pray heark to me a little now my Friend,
Did ever any of Gods Prophets ſend
To ſuch a Guide; or exhort Souls to mind
The Light within, if that they fought to find
the way to Life, and everlaſting bliſs?
Was ever any Doctrine heard like this?
Did our great Paſtor, Jeſus, any where
Command poor doubting ſouls for to adhere
To ſuch a Guide: to turn to th' Light within,
Can this in Scripture any where be ſeen?
Thoſe Youths that *David* ſaw to go aſtray,
He doth direct them for to cleanſe their way,
By taking to Gods word due care and heed,
As in the Book of *Pſalms* I plainly read.
The Spouſe alſo, when ſhe was at a ſtand
About the way unto the Bleſſed Land,

Is taught by Christ, if she the same would know,
By th' Foot-steps of the Flock strictly to go.
And *Jeremiah*, in his Prophecy,
When he the People wandring did espy;
He doth not Councel give as thou hast done,
Unto the Light within straight-way to run:
But if to Heav'nly Mansions they aspire,
He bids them stand in Ways, and to enquire
For the Old Ways, and in it for to walk,
Though they like blind and self-conceited folk,
Gods path and Statute wilely did refuse,
And broken Cisterns, Mens inventions chuse,
Like many foolish People of our Nation,
Guilty too oft of like abomination.
Moreover, *Esay*, when he came to see
The People would unto Deceivers flee,
Such too, no doubt, who did much Light pretend
To be in them; he presently doth send
Us to the Law and Testament, to try
Whether they were true Prophets, or did lye.
If what they spake did not with th' Word agree
Let shews us then we may assured be,
There is in Truth no Light in them at all?
From hence, my Friend, I do observe, and shall,
That all who do pretend to Light and Life,
Must come to th' written Word to end the strife,
And that the Scriptures are the only guide,
From which thou sinfully art turn'd aside.
When to *John Baptist* all the People run
To Christ within he did not bid them turn;

But

But to a Christ without he then did point,
That so themselves with him they might acquaint.
The Man that was to Zeal so much inclin'd,
That askt our Lord how Heaven he might find:
That he might saved be, fain would he know
What thing it was that he indeed must do.
Now Christ to Scripture sent him, 'tis most clear,
To search and see how it was written there;
And that more Godly he might after Live,
His Goods to feed the poor he bids him give,
And follow him; then he at last should have
Treasures in Heav'n, if freely he would leave
All things for Jesus sake, he should thereby
Be truly happy to Eternity.
In the Parable of poor *Lazarus*
Likewise find that 'tis Recorded thus;
When the Rich Glutton came in Hell to lye,
He doth in Torments to blest *Abram* cry
To send unto his own five Brethren dear,
Which then upon the Earth surviving were,
Them from their evil ways forthwith to turn,
Lest in that Lake they also come to burn.
Now mind what *Abram* to this wretch did say
About those Brethren which did go astray;
Observe, he did not in the Negative
Unto the Light within direct those five:
He doth not say, they have the Light within,
To lead them out, and cleanse them from their sin:
But saith, they *Moses* and the Prophets have,
Unto whose teachings they with care should cleave.

If *Moses* and the Prophets they'l not hear,
Neither would they, although one should appear
Back from the dead to Preach the Truth to them,
If they the word of Truth slight and contemn.
Asham'd henceforth let such be that deny
The Holy Writ of Blest Authority.
The Jews also when they were in great doubt
Which way to find the true *Messiah* out:
Christ doth not send them to the Light within,
As if he hidden in their Breast had been;
But bids them search the Scriptures, for, saith he,
They are they which do testifie of me.
When *Peter* to the sinful Jews did Preach,
Whose piercing words did with much power reach
Their very souls, the Scripture then doth shew
They cryed out, not knowing what to do;
Yet did not he, like those of your own Sect,
Them to this weak internal Light Direct;
But did exhort them to Repent, and turn
From their vain ways; and also every one
To be Baptiz'd in Christ's most Holy Name,
Which some account to be Reproach and shame.
First, *Peter* Preaches Faith and true Contrition,
And next is Baptism for their sins Remission,
That they the Spirit after might receive,
Which God hath promis'd to all that believe.
To *Paul* and *Silas* did the Goaler come,
And trembling fell down in the Prison Room.
What is't that I must do now, Sirs, saith he,
For to be saved? Then immediately

The Postles did direct him what to do,
That is, not for to look within to know
How to be saved, but with other Men,
Bid him believe on the Lord Jesus, then
To wash, to cleanse, and save his precious Soul,
He must forthwith upon Christ Jesus roul.
Freedom from sin, from sorrow, and distress,
Is to obtain Christ's perfect Righteousness.
From all these places it doth plain appear,
And thousands more, which I can't mention here.
The Doctrine which thou unto me dost Preach
Is contrary to what Saints of old did Teach.
Prophets, Apostles, and Christ Jesus too
Did never such a Doctrine Preach, nor shew
That God in Man hath plac'd a Light, or given
A Guide within to lead all Men to Heav'n;
And that another Rule, Word, Law, or Guide
Man need not mind, nor for himself provide.

Quaker.

Be not so earnest, to thee I'le reply;
But dost thou quite the Light within deny?
Dost think there is no Light at all in Men
Which are ungodly? Be assured then,
Unto Gods witness in them I'le appeal,
Whether or no they do not always feel
Checks and Rebukes within, reproving there,
When they do steal, or drink, or whore, or swear?

Professor.

I grant in every man there is a Light,
Unless 'tis him whose Conscience is sear'd quite.
I never did deny this thing, nor shall,
But labour for to prove it unto all.
Do not mistake your self, for I believe
All Nations did at first a Light receive:
Paul to the *Romans* makes it plain appear
The Heathen Gentiles of this Light do share:
Before a man truly Converted be,
He's check'd by Conscience for Iniquity.

Quaker.

I'm glad to hear thee grant to me so much,
I have not found, I tell thee, many such;
A Light thou own'st to be in ev'ry one;
I like it well, and now thou may'st go on
To shew what Light it is that thou dost see
In every Man so clearly for to be.

Professor.

That I am very willing for to do,
As God in Scripture clear to all doth show:
And since it beareth divers appellations,
I'le shew you several of those acceptations
Used in Scripture; wherefore first of all,
Man's Spirit God doth there it sometimes call:
Man's Spirit is the Candle of the Lord,
Which searches inwardly, as saith his Word.

And to go on then in the second place,
That it is Conscience call'd, is a clear case.
Man's Conscience will for sin daily accuse,
If tenderly Man don't his Conscience use.
Men's Consciences for sin accuse them here,
And so they will at last when they appear
At Christ's Tribunal, in the dreadful day,
If Conscience now with care they don't obey.
Moreover, *Paul*, when he Account doth give
Of th' Heathens, which so wickedly did live,
Doth shew they had no Law written in Tables,
Yet had the Substance of it, which enables
To do accordingly, writ in their Heart,
For their neglect of which they came to smart.
Thus may't appear (my Friend) to any one
This Light within agrees with what in stone
God wrote himself, and gave to *Israel*,
Only for plainness that did this excel;
The Jews advantage did, on that account,
The Gentile Peoples very much surmount.
Thus he at first that was with God most high,
And was th' Eternal God assuredly;
Who made all things we see or do behold,
And man hath formed of Terrestrial mould;
Consider'd as Creator great in might,
Hath plac'd a Law in Man, or given Light;
Or Lighteth ev'ry one that comes into
This world to dwell, as *John* the first doth shew.
An excellent Spirit for to understand,
Man did receive, whereby he might Command

All

All other Creatures, and also espye
By visible things th' glorious Deity:
For things invisible of him are seen,
Or understood by things which made have been.
His power, wisdom, and his God-head clear,
Are things th' Apostle speaks alone of there.
The Controversie now 'twill here consist,
That which thou sayest I do much resist;
And that wherein we thus do dis-agree
Is still about this Lights sufficiency.
That this my Saviour is I do deny,
Or that alone I should be led thereby;
And that no other guide I need to have,
Or that my Soul 'twill either cleanse or save,
I do deny; see if thou canst it prove,
And all Objections afterwards remove.

Quaker.

Friend, I have well observ'd what thou hast said,
And in my mind fully the matter weigh'd:
Take heed unto thy words, for thou shalt see
Each part and parcel answer'd to by me.
First, if this Light or Law from God doth spring,
It cannot fail doubtless in any thing.
I find where 'tis that we do dis-agree,
Before I do reply, if thou art free,
Shew what the Light will do which thou dost find
To be within the Hearts of all Mankind:
Speak more distinctly, for thou'lt see I shall
Then know the better how to answer all,

Pro-

Professor.

Well, since that thou dost thus desire to know
What I do Judge this Light within will do;
To satisfie thee I will make no doubt:
Man by this Light may find a God head out.
The Heathens which ne'r heard the Scriptures
Yet by this Light most easily they found (found,
There was a God who did all things Create,
When on his works they came to Meditate:
And when with care their Reason they did use,
And on God's works most seriously did muse;
They by this Light did also come to learn
To Worship him as the great Sovereign.
The more they did on the Creation pore,
The more they did God's Majesty adore.
Though th' manner of his Worship they can't find,
Gods works don't teach it, nor this Law of th' mind;
For if it would, Scriptures need not 'been pen'd,
Nor God poor Souls thither so often send
To know his will, and what he'd have them do,
As I before have clearly shew'd to you:
Moreover this the Light within hath done,
Heathens it taught to own no gods but one;
And by it also this they understood
That God alone was man's supremest good:
By th' Nature of the Soul this did they 'spye,
'Cause it nothing on Earth can satisfie.
This Light also it doth convince of sin,
As hath by me already hinted been.

But

But pray observe before I do proceed,
It don't convince of ev'ry sin I read
Of in the Scripture, for 'tis very clear,
The Heathens yet never convinced were;
It was a sin, or to them any shame
Not to believe on Christ's most Holy Name.

Quaker.

But doth not Christ (Friend) in that very sence,
Declare the Spirit shall the world convince?

Professor.

Do'st take that Spirit there for to be this
Light within all, I'm sure that now you miss.
For, is Christ's glor'ous Sp'rit in th' worldly man,
And carnal Hearts? prove that now if you can.
You take me up too soon, for you shall see
E're I have done, that cannot likely be.
Christ's word's enough, if it you will believe,
The world, he saith, that Spirit can't receive.

Quaker.

If not within their Hearts, how can it then
Convince the world, and vain ungodly men?

Professor.

When as that Spirit came, the Scriptures shew
What signs and wonders by it Saints did do;
Who did thereby the Gospel loudly Preach,
And where it comes the world it oft doth reach

Them

Them to convince of sin; yea, and because
They don't believe in Christ, and own his Laws.
But can such be convinc'd that ne'r did hear
Of any Christ, how will this thing appear?
Of sin man is convinc'd by his own heart,
As lighted is his intellectual part;
By Nature, Law, or by the Gospel Light,
As they Obey, or do its motions slight.
They may observe Conscience most plain in them
Will either clear, or dreadfully Condemn:
Conscience it self must have a stedfast guide,
Or else both you and it may swerve aside.
From the bleit Sun its Light it must derive,
Or else 'twill darkness prove, and man deceive.
This Light shin'd brighter once before the fall;
For now in many 'tis but very small.
Yet if this Candle is not put out quite,
It will reprove for sin, and by its light
Man may his sinful thoughts see and behold;
And 'twill also to man clearly unfold
His Duty to his Neighbour, how that he
Should do what's just and right continually.
And further, if this Light we do not smother,
'Twill teach a man to do unto all other
As he would have others to do to him,
Which all may see whose Eyes are not grown dim.
A man would not be kill'd by any one,
From hence 'twill shew he ought for to kill none.
A man would not have others him revile,
Nor steal his Goods, nor of them make a spoyl.

Nor him undo, nor bring into distress,
Nor take his right away, and it possess.
A Man would not have others him back-bite,
Be-lye, defame, nor secretly him smite;
Nor any ways him foolishly contemn,
Therefore such things should he not do to them:
In ev'ry thing 'twill teach a man to do
As he by others would be done unto.
Therefore I do exhort, and men perswade
It to Obey so far as it doth lead
According to the Rule of God's blest word,
To which more chiefly men should have regard.
Conscience alone guides but a little way,
And if not well inform'd, it leads astray.
Its greatest force, and Efficacious strength
I might draw forth in many words at length;
But now it shall in short be thus compriz'd,
'Twill teach a man for to be civiliz'd:
'Twill make a man in Morals for to shine,
In which consists the Life of your Doctrine.
What more in you can any Persons see
Than Principles of Moral honesty?
Which I like well, and with may more abound
In all their hearts who own the Gospel's sound.
You've Christen'd Conscience with a new-found (name,
With Moral vertue you have done the same.
The first is nam'd the light of Christ in all,
The second Christianity you call.

Thus

Thus this your Light, yea, and its vertue too
I have explained briefly unto you.
And now, my Friend, you have your Liberty
For to Object, or make your own Reply.

Quaker.

No, not my own, but Christ by me shall speak,
What thou asserts doth make my Soul to ake:
Such Blasphemy did ever any hear,
Or such a Person so long time forbear?
Thou say'st the Saints that formerly did Live,
Did never such Directions to Men give,
That men should turn unto the Light within,
How false is this which hath affirmed been
By thee? for this is clear to all mens sight
Th' Apostles turned People to the Light;
It was the drift, and only tendency
Of Holy Men who lived formerly,
In all their Preachings and Directions then
From darkness to the light to turn all men.

Professor.

If this be all you have for to defend
Your Doctrine by, you'd better make an end.
Argue no more, but make a Recantation
Instead of speaking in the Vindication
Of your strange Notions, all may understand
These Scriptures will not prove the Case in hand.
Consider well, my Friend, who does deny
But Holy men endeavour'd constantly

From

From darkneſs to the light poor Souls to turn,
To leave their ſins, and to embrace the Son;
From unbelief and curſt Idolatry,
And from all kind of Senſuality
They were Converted then 'tis a clear caſe,
And God, his Chriſt, and Goſpel did embrace.
But was this God, his Chriſt, and Goſpel too,
To whom they turn'd, hid in their hearts think you?
Or do theſe Scriptures in the leaſt, my Friend,
Hold forth th' Apoſtles did them thither ſend
To find Gods will, his mind to underſtand,
His pleaſure clear, and what he did Command?
Did they direct them for to look within,
Which has ſo oft by you aſſerted been?
Becauſe, poor Souls, when they Converted be,
Have clos'd with Chriſt, and Goſpel-light do ſee.
Doſt think that thoſe who are in darkneſs quite,
Have Chriſt in them, and his true ſaving light?
Or do you think becauſe Souls turned were
From darkneſs to the light, it needs muſt there
This light within intend and ſignifie,
Which you do Judge in carnal hearts doth lye?
This Logick's very lame, unleſs you can
Prove there's no Light at all but what's in man
For to turn to, and then you may from thence
Draw up indeed ſuch kind of Conſequence.

Quaker.

I will not ſay there is no Light but this,
But yet me-thinks thou doſt the matter miſs:

For

For *Paul* to th' *Corinth*'s plain the case asserts,
That God the Light had shined in their hearts;
That so th' glorious knowledge of God most high
In th' face of Jesus Christ they might espye.

Professor.

Such Ignorance would make ones heart to grieve,
Though Saints I grant a saving Light receive:
And in their hearts this Light they did possess,
But yet I do deny nevertheless
It was in them before they did believe,
Or unto Christ their precious Souls did cleave.
God in their hearts, 'tis said, the Light hath shin'd;
And then they did Gods saving knowledge find.
Their hearts were void of Gods most precious
Before they saw Gods glory in Christ's face. (grace
They were i'th' dark, their heart was a dark room,
Till saving grace from God did thither come.

Quaker.

But Friend, did'st not thou grant but even now,
There was a Light in all, and shewedst how
It doth instruct, and teach, and man inables,
To act and do in part like the two Tables?
And now thou seem'st to say, men do remain
Quite in the dark till they are born again.

Professor.

This doubt's resolv'd, and answer'd very soon;
I'th' Night God doth afford the light of th' Moon:

Men who in darkneſs are have the Moon-light,
Yet till true faith doth come they are i'th' Night.
Thy ignorance may now to ſuch appear,
Who by thy notions much deceived are.
The inward Light which is in ev'ry one,
And ſo in me, thou do'ſt affirm alone
To be my guide, thy folly now eſpy,
Thy counſel I have cauſe for to deny:
Doſt think I will be led by th' light of th' Moon,
When th' Sun doth ſhine moſt bright towards him
(Noon
What greater weakneſs can there be than thine,
Plead for th' light of th' Moon when Sun doth ſhine
Wert thou not blind, how might'ſt thou now beho
The Goſpel-light which ſhone in Saints of old,
Which ſhines from Chriſt in Goſpel-Miniſtration,
Enlightning many ſouls in this our Nation.

Quaker.

Silence, Fleſh! leave off thy Serpentine wit,
I know thy form, and have enough of it.
Thou ſay'ſt the Light in all, it will not ſave,
But will in bondage all thoſe Perſons leave
Which do its teachings follow faithfully,
Thou think'ſt thy Chriſt he is above the Sky:
A Chriſt without, and at a diſtance, Friend,
No good can do thee, thou wilt ſee i'th' end.
But I remember now, and call to mind
Thou didſt affirm the Light in all Mankind

From

From the eternal Word at first did flow,
As he Creator was, and therefore show
How that this Light from God and Christ can (spring,
And yet be such an insufficient thing?
For if this Light doubtless from God was giv'n,
'Twill cleanse our souls, and lead us quite to (Heav'n.

Professor.

This slight Objection soon I may remove,
Though that I grant, yet weak this Light may (prove,
The Law also which God himself did write,
'Tis called spiritual, and also Light.
That Law from God did flow assuredly,
Yet all do know its insufficiency.
That Law which God upon Mount *Sinai* gave,
Th' Apostle shews by no means could it save.
This Light within is th' substance I have shown,
Is but that Law which God did write in stone
Only that did this Light within excel,
Else what advantage had Old *Israel*
'Bove all Nations; nay, not in that so much,
If that the Light i' th' Gentiles should be such
As you speak of; their Law could not save them,
But contrariwise did dreadfully condemn
The Law, or Light, or Rule and Ministration
Which God affords and gives to every Nation,

Serves for the end, purpose, and time 'tis clear,
For which by him they first appointed were.
And there's a greater and a lesser light,
Yet both come from the glorious God of might.

Quaker.

Reviling tongue! Art thou not yet asham'd
To say that we have Conscience falsly nam'd?
Dost think the Light that is in all mankind
Is mans Conscience, Spirit, or Law of's mind.
This accusation we do much defie,
We say 'tis God and Christ assuredly
That's in the heart or Conscience now of all,
For to redeem and bring them out of th' fall.
God! God! is Light, and doth reprove for sin,
And Christ the Light is said to be within.
Thus is God and Christ in every breast,
To lead them all unto th' eternal rest.

Professor.

Because the Light in all from God doth flow,
And God is Light, as blessed *John* doth show.
Will you conclude from thence assuredly
This inward Light is that great Majesty?
Your Arguing thus, my Friend, seems very rude,
Which I may shew by a similitude.
Th' created Sun doth by his glor'ous rays
Give light unto the Moon, your wise man says
Clouds being gone, the Moon doth dart her light
Into your House, appearing to your sight:

Will

Will you conclude from hence, when this is done,
There's in your house the Essence of the Son?
Nay, if the Sun should shine with splendor clear,
And with his beams your house enlightned were
From his own body, then immediately
You can't conclude its Body there to be.
So if the Light which is in every man
Was th' saving Light of God, which prove none can:
Distinguish then you must in the like sence
Between his Essence and an Influence.
The Sun is called *Light*, the Moon also,
The Scriptures bear that appellation do:
Angels of *Light* we read of, and elsewhere
The *Light* of the World *Saints* too called are.
John Baptist also, 'tis well known to all,
A burning, shining *Light* Christ did him call.
Man's Spirit, Conscience, or the Law within
In Scripture likewise hath so called been:
And whatsoever doth make manifest
That it is Light is readily confest.
But is each thing which I have mention'd now
The 'ternal Majesty? or darest thou
Because they are call'd Light, from thence therefore
Bow down to these, them Worship and adore?
To say that they are God is Blasphemy,
And to adore them is Idolatry:
Because some Light is in our inward part
Which doth convince of sin that's in your heart.

Will you it Worship as th' eternal One,
And say it is the Father and the Son?
May not another from the self-same ground,
Who by the Scripture hath so often found
He was convinc'd of his Iniquity,
Worship the Scripture as Gods Majesty:
Blush and take shame, whither would this us drive?
Is all Light God, which we from God derive?

Quaker.

He that Inhabits in Eternity,
Dwells in their hearts also who humble be.

Professor.

I grant you, Friend, the glorious God above,
He does by faith, and by his grace of love
Dwell in their hearts who meek and lowly are:
Who fear the Lord in Truth, and be sincere.
A glorious Influence such I know obtain
Of Gods bleit Spirit, who are born again:
And otherwise that Scripture doth not show
He dwells in them, nor in the wicked so,
For they are far from God, by Satan hurl'd,
And without God and Christ here in the world;
For of th' *Ephesians* so doth *Paul* relate,
When they were in an unbelieving state:
There was in them no saving Light of God
So long as they in that estate abode.

Quaker.

For to evade the case thy skill thou try'st,
But sure I am this Light within's the Christ:
For *Paul* to th' *Corinthes* clearly intimates
Christ was in them, else were they Reprobates.
And Christ in you also elsewhere he saith,
From whence, 'tis plain, it was th' Apostles faith
To own the Light within, they did believe
That inwardly all men do Christ receive.

Professor.

We shall (I see) have now a hot contest;
This is the main of all, it is confest;
Concerning the true Christ I do espye
The controversie chiefly now will lye.
Before a Question to you I propound,
See how you do your self sadly confound:
You bring a Scripture for to prove to me
Christ is in all, else Reprobates they be.
Of Judgment you are void, or 'tis but small;
Dost think there are no Reprobates at all?
For all may see, whose eyes are not too dim,
The Reprobate he has not Christ in him,
From *Pauls* own words; and in that very place
Which you do bring to prove your present case.
But to your words to give a full reply,
Say what true Christian ever did deny
That by his Spirit Christ did dwell in those
Who truly did believe, and he hath chose;

By Faith th' Apoſtle ſhews and makes appear
Chriſt dwelleth in all his own Children dear.
Now, I ſhall prove that, which diſprove you can't,
The ſpirit of the bleſt new Covenant.
No wordly man can in his heart poſſeſs,
Though th' Light in all I readily confeſs.
The Light in all, of which you make your boaſt,
I utterly deny's the Holy Ghoſt,
Which doth proceed from Father and the Son,
That is the portion of the *Saints* alone;
And that th' Holy Ghoſt, which *Saints* are led by
Our Mediator is I do deny.
Which I intend to prove alſo to all;
But firſt, I ſhall upon the former fall:
And it to prove Chriſts precious words we have,
That ſpirit, he ſays, the world could not receive.
'Twas with th' *Saints* and in them for to be;
But not in others, 'cauſe they could not ſee:
They had no eyes to ſee that glor'us ſpirit,
And therefore could they not the ſame inherit.
And thus you ſeem to give the Lord the ly,
You do affirm that which he doth deny.
The world can't it receive, Chriſt doth aſſert;
You do affirm it is in ev'ry heart.
The ſecond Scripture which I now ſhall cite
To prove th' Holy Ghoſt not the common Light
That is in all; nor yet that it can be
I'th' hearts of ſuch that love iniquity.
'Tis in the *Romans*, where th' Apoſtle *Paul*
Abundantly doth prove it unto all,

That in those hearts where Christ's bleſt ſpirit's (ſown,
The fruits will there appear, and plain be known.
Thoſe unto whom God doth this ſpirit give,
He doth affirm after the ſpirit live.
He proves it furthermore that every one
That hath Christ's ſpirit is indeed his own.
I'th' Negative he alſo thus hath wrot,
That ev'ry one which han't Christ's ſpirit got
Is none of his, but of a certainty,
If in that ſtate they liv'd and ſo did dy,
It would be bad with them for evermore,
Do you from hence with care obſerve therefore
That what you ſay is utterly untrue,
Or elſe be ſure this will as next enſue.
There's ne'r a ſoul that dwells on all the earth,
But he an intreſt in Chriſt Jeſus hath.
But to proceed on to another Text,
That in the *Corinths* then ſhall be the next:
Where *Paul* doth ſhew the worldly man doth (want
Chriſt's bleſſed ſpirit, which is in a Saint.
Moreover this he alſo doth unfold,
That ſuch who have Chriſt's ſpirit, do behold
The Face of Chriſt, and alſo they diſcern
Things of the Spirit, which doth them concern,
Which Natural men cannot at all perceive,
Becauſe Chriſt's Spirit they do not receive.
If to the Truth your heart's at all inclin'd,
His other words with care then alſo mind.

Where

Where is Christ's spirit, he doth testifie
There's in that Soul most precious Liberty:
The Spirit of bondage is that Legal light
That is in all, which clearly prove I might.
Which wounds and kills, and fills the soul with sorrow,
And doth condemn, and leave it under terror;
But when Christ's spirit comes i'th' soul to be,
From sin and bondage Christ doth set it free.
But do you think, my Friend, that ev'ry one
Is so made free indeed now by the Son?
Another Scripture also I shall urge
That proves the case as most of Christians judge,
Jude to the Saints doth clearly intimate
Some even there themselves did separate,
Having not th' spirit in them he doth show,
And from his words thus I now argue do:
If such, like those who were so sensual,
Have not Christ's spirit, 'tis not then in all.

Quaker.

What thou dost say doth from the Scripture vary,
For *Paul* affirmeth plain the quite contrary,
And what I say his words do fully prove it
The manifestat'on of th' Holy spirit,
To profit with is giv'n to every one,
This doth remove at once what thou hast done.

Pro-

Professor.

Not ev'ry man i'th' world, but in the Church
Paul speaketh to, and of the Saints as such;
Which is, according to another place,
To every one of US is given grace
He doth affirm, according to the measure
Which God sees good to send forth of his trea-
sure.
And thus the Scripture you do sadly wrest,
Or do mistake, to spake of you the best.
But lest your patience I should seem to tyre,
A Question I'le propound, and do desire
You'l Answer plain, and not equivocate,
As many of you Quakers do of late.

Quaker.

Equivocation we do all detest,
But things of God are full of Mystery.
Which all Professors that are like to thee
Can't understand, make Judgment of, nor see;
That is the cause you often thus accuse us,
And in your Ignorance do thus abuse us.
But though thou speakest with reflect'on so,
Tell me thy doubt, let me thy Question know;
And answer'd it is like it so n may be,
And that in plainness and simplicity.

Pro-

Professor.

I have much fear, and Godly Jealousie
That the true Saviour you do quite deny.
Answer in plainness now, and do not vary,
Dost thou own the Christ born of th' Virgin *Mary*?

Quaker.

That Christ I own, and blest *Emanuel*,
That in the Flesh upon the Earth did dwell.
God lov'd us so, his Son he did not spare,
But did for him a Body then prepare,
Which Body Christ for us most willingly
Did give to men, it for to Crucifie,
I say he's Antichrist that don't confess
Christ in the Flesh is come, yet ne'rtheless,
Though this I do affirm, still I do see
You harbour doubts and Jealous thoughts of me;
As if some other Jesus I did teach,
Than he which Saints in former times did Preach.

Professor.

Thou say'st he's Antichrist that don't believe
Christ in the Flesh is come, but I perceive
Thou dost intend thereby that Flesh of thine,
And other men's, for that is the Doctrine
Which thou dost Labour for to vindicate,
And what is this but to equivocate?
Dost own Christ so is come i'th' Flesh, that he
Our Saviour is that hung upon the Tree.

Quaker.

Quaker.

Within that body I do own Christ's come,
That was prepared in the Virgins womb:
I own that Christ, what would'st thou have me say?
Whose body th' Jews most wickedly did slay.

Professor.

Was he the Christ and Saviour which did dye?
For by your words me-thinks I do espy
You don't believe the Christ did dye at all,
But 'tis the Spirit, which you Quakers call
The Christ, the Saviour, Mediator too,
Which I suppose can't be deny'd by you:
And so our Saviour in that body dwelt,
And th' body was not him which *Thomas* felt.
Pray is it so, my Friend, or is it not?
I would not wrong you, nor mistake a jot.

Quaker.

A Fleshly Christ I see thou dost affirm,
Curs'd is he that maketh Flesh his Arm:
The Flesh, thou read'st, it doth no profit bring,
To say that's Christ is a meer foolish thing,
Most vain, absurd, yea, and ridiculous,
Which I might clearly prove unto thee thus.
To *Pontius Pilate Joseph* he did come
To begg Christ's Body t' put it in a Tomb:
It was not Jesus which he did desire,
But 'twas his body (Mark) he did require.

But

But if that Body the true Jesus were,
Meer non-sence would his words to us appear:
Th' Jesus of Jesus must we read it then
It was he begg'd, and thus unto all men
Your selves you render most ridiculous,
When you do take in hand to prove to us
The Body to be Christ, which Christ did take,
And did a while his Habitation make:
Absurd it is for any to presume
To say th' Fleth's Christ which Jesus did assume,
For that's all one, as if that say you should
Christ took upon him Christ, and then ye would
Make two Christs of him, and so then you do
By Arguing thus your Reason over-throw.
The Father is a Spirit you do own,
And Christ and he, 'tis evident, are one.
When *Philip* long'd the Father for to see,
Saith Jesus to him, hast thou not seen me?
He that beheld the Son, he did likewise
Behold the Father with the self-same eyes,
Which must be Spiritual, a fleshly eye
Did never Christ behold, I testifie
The Light in every man, that is alone
The Christ of God, no other Christ I own.

Professor.

I thought this was your Judgment, Sir, before,
But now you have affirm'd it o'er and o'er.
It wounds my Soul, and often do I grieve
To see how Satan doth your Souls deceive.

What

What will become of you which do deny
The blessed Christ you should be saved by.
Give strength to me, Lord Jesus, from above
This Hell-bred cursed notion to remove.
O precious God! how hath the Devil caught (them,
Who utterly deny the Lord that bought them.

Quaker.

Where is that Christ to whom you use to cry?
Remote 'tis like, flown up above the Sky.
Alas, poor thing, be not deceiv'd, thou Fool
The word is nigh, Christ is within thy Soul.
'Tis thou which dost deny him, and not we;
What I have said, it cannot Answer'd be.
Do'st think that blood can cleanse thee from thy (filth,
That on the wooden Cross long since was spilt?
That did Corrupt, and which the Earth drank in,
Can that, dost think, redeem thee from thy sin?

Professor.

Friend, in the blessed strength of God most high,
I'le Answer all your cursed Blasphemy.
That which you speak about the fleshly Arm,
To th' truth, nor me at all does any harm:
All wicked men who wholly put their trust
In their own strength, I know they are accurst;
'Cause on the man Christ Jesus I repose
My trust, do you conclude me bad as those?

Alas,

Alas, poor Soul, no other Name is giv'n
For to be saved by now under Heav'n
But him, that stone the Builders did refuse;
Yea, set at nought, and wickedly did use.
Christ's flesh I grant, or his Humanity
Doth profit none without his Deity:
For God and Man our Mediator is,
This made the Jews, and makes you also miss
The glor'ous Truth, and doth you quite confound,
Your sight's so small, that saying can't expound:
You are i'th' dark quite lost, and in a maze,
Though you within a thousand times do gaze.
Untill the Holy Ghost doth it explain,
Which I have prov'd no wicked men obtain,
Untill they come for to believe aright,
And the Mystery's plain to their sight.
Christ must be man for a fit Sacrifice,
And also God, his Body for to raise:
His Spirit did his Flesh then quicken so,
That Death and Devil he did quite o're-throw.
Christ's Spirit too, Christ's blood to us applies,
From death by it Christ helps us for to rise
T'a Life in Grace, and witness the new Birth,
And so are made to profit by his Death.
To Answer what thou say'st, in the third place,
Thou Argu'st there as void of wit and grace:
Because that when our precious Lord was dead,
His Flesh th' Body of Jesus is called:
Thou think'st that Body 'twas but as a shell,
Or as a House in which the Christ did dwell.

'Cause

Cause th' Body of *Jesus Josephs* did it call
Thou think'st that Christ he was not flesh as all?
This is absurd, for so of men are clear (where,
When they were dead the Scriptures speak else-
The valiant men of *Jabesh* did arise
And took the Body of *Saul* and the bodyes
Of his own Sons, being dead, the Scripture sayes,
They buryed them and fasted seven dayes.
What you do say of Christ, you may affirm
Of *Saul* and of his Sons, the Case is th' same;
Saul was not flesh you may conclude as well,
But something which did in that body dwell,
Which *Jabesh* men after *Saul's* fatal stroke
Did burie with his Sons under an Oke.
Of th' Body of *Moses* also we read, (dead;
'Bout which th' Devil did dispute when he was
That *Moses* he was flesh thou may'st deny,
Or say that Body was not he assuredly,
As so to say of Christ our deified Lord.
The parallels most clearly do accord;
And thus if that these instances hold good,
'Tis plain you bring your selves into a mood
And you it is my Friend, and not us
That make your selves to be ridiculous,
Whilest you so weakly bear such childish ground
Do labour to deny or to confound
The Humane Nature of our Lord most dear,
Which further also I shall make appear.
For now your next Objection I'le remove,
Which doth as childish as the former prove?

That Body can't be Christ (you say) and why?
'Cause that Appellation bears th' Deity:
If the Spirit's Christ, and th' Body too,
Two Christs (you do affirm) then make we do;
Now that is false and utterly untrue;
Which may be seen by what doth next ensue:
The Godhead did (we say) the Manhood take,
Yet but one Christ do both those Natures make:
And if I prove that Christ two Natures hath,
It answers all which thou against him saith.
That he is God, I'le prove in the first place,
Which seems to some a very doubtfull case:
Before e're *Abraham* was, saith Christ, I am.
Now how was Christ before he's'd *Abraham*,
If he was not God in's Deity?
This well observ'd, there's no one can deny,
David's Root and Lord he is cal'd elsewhere,
His Godhead onely is intended there:
He's *David's* Root and *David's* Offspring too,
Both of his Natures doth that Scripture shew:
He knew all things before they came to pass,
Which clearly proves th' Eternal God he was;
By him 'tis said all things Created were,
And for him too all things Created are,
Before all things also did he exist,
And 'tis through him by which all things consist:
Those that saw him, the Father did they see,
Which doth hold forth his glorious Deity;
Angels and Saints must worship and adore
The blessed Son of God for evermore.

And

And of the Son, the Scripture speaketh plain,
Thy Throne O God for ever doth remain,
In th' form of God the Son was said to be,
And equal with him, 'twas no Robbery;
Before all things were made was he brought forth,
When there was neither Heaven Sea nor Earth,
He was with God from all Eternity,
And was the Brightness of his Majesty.
John also shews it most exquisitely,
H E was with God, and God also was H E.
Thus these few Scriptures in the room of many
May serve to shew, and fully prove to any
That Christ is truely God, and now I shall
Prove that H E's truely Man also to all.
The Manhood to be Christ thou dost deny,
And with much impudence dost testifie
No outward Eye did ever Christ behold,
The falsity of which I shall unfold,
For though his God-head, to you I confess,
Is called Christ sometimes, yet ne'rtheless
That Name or Appellation is more proper
For to be given to his Humane Nature;
For the word Christ you know, when all is done,
Doth signifie in Greek th' *Anoynted one*;
The Spirit's the Anoynting I might show,
Which unto Christ abundantly did flow;
God gave't him so forth of his glorious Treasure,
'Tis said he did receive it without measure.
By this your Judgement doth appear most vile,
Th' Anoynted you deny, and say the Oyle

That is the Christ, the Spirit, and not he
Which th' Father did anoynt abundantlie;
The Fathers Christ, or the Anoynted One
By this (*'tis clear*) you utterly disown.
But don't your folly appear in this thing,
To say th' Anoynted is the anoynting?
The Man Christ Jesus don't you quite deny
When you affirm, that no man's outward Eye
Did ever see the Christ, no nor yet can,
Don't you declare hereby he is not man?
And what? is the Light within which all men have,
You say's the Christ alone which us doth save.
Is not man's Spirit put 'th place by you
Both of Christ Jesus and his Spirit too?
Man's Spirit is the Candle of the Lord,
Which gives much Light to him as you have heard:
But to insist on that I shall not here,
Because more plainly I would make appear
That Christ is truely Man, you said that he
Was the true Christ that fleshly eyes did see:
The Word made flesh he did amongst us dwell,
Not *In* but *Amongst* us, pray mark it well.
HE that was God was Flesh allwredy,
Yet not converted was the Deity
Into Flesh, for those who affirm *that* do
The Holy Scriptures strive to overthrow.
Into that Deep I do not think to wade,
But Christ (*Paul* saith) was of a Woman made;
I need not draw from thence an Inference
For to refute your wicked Insolence.

He

He was the Christ 'tis evident and clear,
That *Mary* did conceive, and also bear
Within her Womb, HE was th' Emmanuel:
As witness doe the words of the Angel;
The Angel did not in the least assert,
The light was Christ which was within her heart,
But of her Body should she bring him forth:
The Angels also at the time of's birth
Did to the Shepherd's tell'me and say,
That unto them was born that present day,
A Sav'our (Observe) which *Is Christ* the *Lord*:
What plainer words than those can there be heard,
HE that was born, and in the manger laid,
Was the true Christ it, truth the Angels said.
And thus was Christ made of the woman's seed,
And of the seed of *David* as we read:
But see what Christ himself doth tell me,
About the truth of his Humanity:
Concerning the true Christ we do contend,
Let his own words therefore the quarrel end.
The Light (you say) which is in every one,
That is the Christ, no other Christ you own:
That body to be Christ you don't believe
Which th' Virgin did within her womb conceive,
That person I affirm is th' Lord of life,
Let his own words therefore conclude the strife.
God-man I tell me in unity,
He is the Christ of God, and none but he,
Th' God-head confess'd distinct and apart,
From his prepar'd Body I affirm,

ot the Christ, and false it must be then,
say that Light, is Christ, within all men
Jesus Christ, did through *Samaria* pass,
woman at a well (it seems) there was;
Christ talk'd with her, but this woman did not know,
Who was the Christ (as few amongst you do,)
That Christ would come, the woman she could tell,
And when he came he would all things reveal;
Christ speaks to her (observe) immediatelie,
And said, *I* he, which speaketh unto thee.
Mind what he spoke unto this woman well,
He did not say, Christ did within *Him* dwell;
Nor that the Light which doth enlighten all,
Was the Messias, or the Christ (we call)
Which she expected, and did know would come;
He did not say, Oh woman look at home,
The Christ thou look'st for, he is come within;
Nought of this nature can i'th least be seen,
In that bleſt answer Christ then gave to her,
Which clearly doth against thy Cause Infer:
The self same answer we also do find,
He gave unto the man who was born blind;
On th' Son of God (said Christ) dost thou believe,
The man was doubting still I do perceive,
Who was the Christ, and therefore afterward,
He in this manner spake unto our Lord.
Who is he Lord, that so believe I may?
Now mark what Christ unto him then did say,
First negative, that so believe he might;
He did not say Christ was that inward light.

Had

Had you been there, you would a told him then,
Christ was the light which was in e'vry man,
Or else thou woulst have said assuredly,
Christ was within, that person he did see,
That inward pow'r in him you do assert;
To be the Christ distinct, yea and apart
From that blest body, which though man beheld,
By Christ's own words, your errors are refell'd;
Thou hast him seen saith Christ, and he it is
That talks with thee, and that he might not miss,
Christ doth direct him both to's eye and ear,
To shew to him, no other other Christ there were
Save him, who then his eyes did plain behold,
And how dare you my (friend) now be so bold,
As to affirm no man with's outward eye,
Did ever Christ behold, you give th' Lord the lye,
And by your words you also intimate,
As if our Lord did then equivocate.
Th' High Priest of Christ a question did demand,
When Christ before the'r Judgement-seat did stand;
rt thou the Christ? that was the question plain,
bserve how Christ did answer him again:
e Priest did not ask, whether yea or nay,
hrist was within him, mark that by the way,
t art *Thou* th *Christ*, to which he then reply'd
inly, *I AM*; how can this be deny'd
e Jews also did ask him who art *THOU*,
e same said *Christ*, I spake at first to you,
was the *Christ* who was the son of *Mary*;
he affirm'd it and he dos not vary:

From the Testimony that first he gave them,
About himself who came alone to save them;
To this also after his Resurrection,
Nothing he spoke by way of contradiction,
Forwith his Saints he after that did meet,
And shewed them his very hands and feet;
They thought that they had then a spirit seen,
But he to shew, Christ's not the light within,
Or nought but spirit, presently did cry;
'Tis me my self, behold that it is I.
A spirit hath not flesh and bones said he,
As I have, which they might most clearly see:
But Besides all this, finally to prove,
That he was truely man, and to remove
All doubts and fears, and shew he was the same;
That so they might bear witness to his Name;
Saith he, handle me; he would have them feel
His very flesh; your fabrick now doth reel,
Your whole foundation shaken, and down 'twill fall,
Christ is a man, and not the light in all.

But to proceed, old *Simeon* doth most clear,
To the true *Christ* also his witness bear;
Faithfull was that old man, yea and upright,
And in his conscience doubtless had much light;
Yet for the *Christ* the hope of *Israel*,
Did he then wait, to whom God did reveal,
By the Spirit that he should not see death,
Till the Lords *Christ* he did behold (on earth)
Gods *Christ* he clearly saw as it was told him,
And in his Arms he joyfully did hold him.

The

The sight of Christ did so his joy increase,
He willing was for to depart in peace:
How was he fill'd with sweetest satisfaction,
When thus he saw his Saviour and salvation.
That babe for to be Christ dar'st thou deny,
Which Simeon saw and held externally;
VVithin his Arms and also plainly told,
That babe was the light th' Gentiles should behold.
This child is set (said he) O mark it well,
For th' fall and rise of many in *Israel*
Me things all this should finally resolve
Your doubts and fears, whom Satan doth involve
Into sad errors, that you do deny,
The blessed Christ you should be saved by.
But further proof still I resolve to bring,
For to explain and prove this weighty thing:
John Baptist Testimony shall come in,
VVhose words to me have very useful bin,
John was a purpose by the Lord appointed,
For to bear witness to the Lords annoynted.
Art thou the Christ? (the people did enquire
For most at *John* did very much admire)
He answered them with much humility,
And told them plainly, no, he was not he.
But to remove their doubts he testifies,
That he which did him send for to Baptize,
Told him on whom the Spirit should descend,
That *That* was *HE*, (the Christ) enough to end,
The present case, and controversie quite,
He doth not tell them that the inward light,

VVas

VVas he (the *Christ*) which is in every man,
Nor did blest *John* i'th' left bear witness then,
The Spirit to be HE which from above,
Came down on him ith' likeness of a Dove;
But he it was to whom he then did point,
VVho with the Spirit God did so annoint.

Quaker.

That body was not th' *Christ* (which *John* did bear
His witness of) appeareth very clear.
Because the *Christ* which *John* did witness too,
VVas before *John* (the Scriptures plain do show.)

Profession.

He was before and after *John* likewise,
As he was God, who is it which denies,
That so he was from all Eternity,
Yet after *John* in his Humanity;
Touching the flesh he took i'th' Virgins womb,
John saw that, So *Christ* after him did come;
But long before him in his Deity,
His glory great from hence *John* did espy,
Therefore did say the Latchet of his shooes,
VVorthy he was not to unty or loose;
On this account *Christ* is to many one,
A Rock of offence, and a stumbling stone;
He's so become to you, but 'tis no news,
'Twas that which made him so to the *Jews*:
Some times (he said) they knew him very well,
And yet again (he said) they could not tell;

From

From whence he was, nor who he were,
Aluding to his God-head only there;
Greater the Father is (said he) than I,
And yet both one in blest Authority:
He knew all things the holy Scriptures show,
And yet the day of Judgement did not know,
Sometimes his words to's manhood do relate,
And other's do his Godhead vindicate;
This did the *Jews* exceedingly confound,
They knew not how his words for to expound;
How *Christ* was *David's* son, and yet his Lord,
That was a question unto them so hard,
They could not answer it, no nor durst they
Ask any questions more from that same day.
A two-fold question also I'le commend,
The first to you, the other to a friend
I'm troubled for that dwells within the land,
That grosly errs quite on the other hand;
If th' VVord [*not as made flesh*] be th' *Christ* alone,
How then can *Christ* in truth be *David's* son?
If *Christ* be flesh alone, and not the VVord,
As made flesh, how is he then *David's* Lord?
The self-same he which did ascend on high,
Did first descend in his Divinity;
And yet the branch which sprung from *Jesse's* stem,
Or from his root, and born in *Bethlehem*,
He is the *Christ*, there's such a Unity
Between the manhood and the Deity;
Beware lest ye charge God most foolishly,
VVho unto *David* sware and cannot lye;

Of th' fruit of his loins to raise up one,
Namely our Lord, to set upon his throne;
As he's the son of man, 'tis he must reign,
Although the Nations do him much disdain,
'Tis he shall wear the Crown, the Scepter sway;
Him as their King, all Nations shall obey:
But to turn back now where I was before,
I offer shall two or three Scriptures more,
To shew who is the Christ, and then I shall,
Attend to hear, how you will answer all.
The testimony I shall urge of those,
Twelve chief *Apostles*, which Christ Jesus chose;
Christ ask't what men did speak of th' son of man,
They shew'd how one spake this, some that, and than
Said Christ to them, but whom say ye I am.
Now mark what *Peter* said, and did affirm:
Thou art Christ, son of th' living God said;
And to the same the rest did all agree;
Not the light in him consider'd as apart,
From his prepared body, but thou art
The Christ, 'twas he that spoke it, they were sure
That was th' Christ, and son of God for ever.
Jesus of *Nazareth* the son of *Mary*,
Who i'it that dares assert then the contrary;
Or else the witness which the Apostles,
Must needs be false which I have mention'd here:
What *Peter* preached also to the *Jewes*,
'Bout the true Saviour, mind on now infuses,
Let th' house of *Israel* know assuredly,
That *That* same Jesus ye did crucifie.

God

God hath made him both Lord and Christ, don't this
Refute you all, and shew you how you miss,
Of the true Christ, whilst you do testifie,
The Spirit to be Christ (which could not dy)
The Prophets all to him their witness gave,
As the *Messias*, which alone doth save;
The very Christ of God and Saviour true,
Jesus of *Nazareth*, whom the Jews slew,
And wickedly did hang upon the tree;
Whom God rais'd up, and shewed openly
After his Resurrection unto all,
Those chosen witnesses which he did call,
With whom he eat and drank, 'tis said most plain,
After he from the dead did rise again,
And gave command to them to Preach, 'twas he
That was ordain'd of God the Judge to be
Of quick and dead, and those which did believe,
The pardon of their sins, should they receive;
And that no other name there'd ce was given,
Whereby we can be saved under heaven;
To witness this, in also I must call,
The testimony of beloved *Paul*;
Paul did such things unto the Saints declare,
Which according to th' holy Scriptures were.
The Gospel which from God he did receive,
He tells th' *Corinthians*, which did them believe,
Was first of all, how Jesus Christ did die,
According as the Scripture testifie;
And that he buried was, and the third day,
He rose again, as doth the Scripture say;

And after that also that seen he was,
Of the twelve Apostles and of *Cephas*;
And after he was seen *Paul* affirms then,
At one time of above five hundred men:
Who ever don't in this same faith remain,
Th' Apostle shews, they have believ'd in vain;
This being so, how dare you to deny,
Christ e're was seen with any outward eye.
One passage more, I also here shall cite,
Which I had now almost forgotten quite;
Which plainly proves that person which did dy,
And in the grave also some time did lie,
Was the true Christ, which place may reprehend
All you, who for another Christ contend;
The Angel that appeared cloth'd in white,
Who did the women very much affright,
Who early did to the Sepulchre come,
Thinking to find their Saviour in the Tomb:
'Twas early on the first day of the week;
He bid them not to fear, said he ye seek,
Jesus of Naz'reth which crucifi'd was,
He is not here, he's risen, see the place;
Come see the place then where the Lord was laid,
Those very words the Angel to them said.
The Christ of God was buried in the grave,
The Angels sayings no ways can you wave,
No nor evade, what further he did say,
Before from them he did depart away:
To Christs Disciples he did bid them go,
To them and unto *Peter* for to shew;

Christ

Christ went before them into *Galilee*,
And there as he had said, they should him see.
Them further to convince, I also find,
The *Angel* bid them for to call to mind,
Or to remember what Christ did declare,
When they in *Galilee* together were;
How that the son of man he should be slain,
And the third day should rise to life again.
Is here not ground and Scripture evidence,
Each man in's conscience fully to convince,
That Christ our Saviour is as truely man,
As he is God? and don't it also than,
If it be so, you utterly disprove,
In what you say, and also quite remove
Your airy notions 'bout the light within,
Which you do say redeems you from your sin,
And is the *Christ* of God, and that alone,
Which doth make peace, and for our sins atone.
Jesus of *Nazareth*, whom God above
Highly approved of, don't ye forth shove,
And make his death but a mere useless thing,
As that which don't for our redemption bring.
That word in *Peter*, is made good I fear
In you, that do the name of *Quakers* bear.
Are you not with vile snares and errors caught?
When you deny the Lord who hath you bought:
Yours is more vile than *Arius* heresie,
The Godhead of our Lord he did deny,
Yet Jesus of *Nazareth* he did confess,
To be the Christ of God nevertheless;

But

But ye do jumble things so odd together,
I do not see in truth you do own either,
That Jesus of *Nazareth* is God most high
By which you question clear his Deity;
And with the Jews, therein ye seem to side
Who did reproach our Lord and him deride,
Because he shew'd he was th' eternal one,
Equal with God, yea his beloved Son.
And on the other hand you don't maintain,
He was the Christ, which on the Cross was slain,
Even him I mean, that hung upon the tree,
You do deny Christ Jesus for to be.

Quaker.

Thou art too full of words friend thou must leave,
That thou an answer mayst from me receive;
I have 'tis like an answer, if thou'l hear,
Thy words am I not able for to bear;
Thou art not further like for to enlarge, (charge
Till thou makest good, that which thou seem to
My spirit with, yea and each other friend,
Who for the truth of Jesus do contend.
Christ's glorious Godhead or Divinity,
Thou seem'st to say we *Quakers* do deny;
Strange things of us to men thou dost suggest,
If neither nature were by us confest;
For though that body which the Christ did take,
And did a while his habitation make,
We do deny to be the Christ, yet I
Affirm Christ Jesus is the Lord most high.

Or

Or the Eternal God of strength and might,
Who doth alone dwell in the glorious light,
Which mortal eyes cannot approach unto,
As *Paul* to *Timothy* doth clearly show.

Professor.

The controversie in that doth not lye,
Your subtilty we plainly do espy;
The Christ you preach, you say is God, that's clear,
And granted is, yet may I make appear,
The matter's cover'd still, that I propound,
And unto it no Answer yet have found:
Jesus of *Nazareth* is he or no,
The Eternal God? 'tis that which I would know,
He that the Jewes did crucifie and slay,
To this my (friend) what hast thou for to say?
For that's the thing I fear and greatly doubt
You do deny, come bring your Answer out.

Quaker.

God can't be seen with any outward eye,
He's cap'able of no change, nor can he dye;
Therefore a body made of flesh and bone,
Cannot be God, this you (I judge) do own.

Professor.

The humane Nature is not the Divine,
None says that, what Answer's this of thine?
You wave the mater, is he that *Mary* bare,
God, or is he not? no way is there.

For to escape's two Natures you must own,
Or you deny the Virgins holy Son
For to be God, what ever you pretend,
About the matter which doth now depend.

Quaker.

God in that holy person did appear,
And he the holy name of God doth bear;
He's call'd the mighty God I cant deny,
But 'ts spoke doubtless touching his Deity.

Professor.

His Deity! his Deity, why so,
If this be not acknowledged by you,
That he is God, of the Fathers substance pure,
Yet truly man, and so he doth endure:
God of his Father from Eternity,
Man of his mother, who for us did dye:
In one intire body, united so,
That both those natures holy Scriptures show,
Make but one Christ, and though thus joyned be,
Each nature retained its own property.
Ile yet explain it further if I can,
As rational soul and body is one man;
And man cannot be man if he wants either,
So God and man united both together,
In one person is the true Christ, own this,
And willingly I will you then dismiss.

Quaker.

Thou in the Imagination art I see,
And knowst not Christ nor his Divinity; Thou

Thou canst not (friend) these mysteries explain,
By th' natural wisdom of thy shallow brain.

Professor.

But this I clearly gather and perceive,
What e're you say, you Quakers don't believe,
Jesus of *Nazareth* is God, though you
Would make poor ignorant fouls believe ye doe,
And that Christs holy manhood in th' second place,
You doe deny is also a clear case.

Quaker.

The holy man-hood we acknowledge doe,
Which of the Friends, I prethee, who,
Did ever this deny? alas for thee,
We own Christs flesh and his Divinity.
What wouldst thou have? our selves, we do express,
As plain as words can do't, yet n'er the less
This will not thee content, what canst have more,
What need is there to speak things o're and o're.

Professor.

Is Christ a person (friend) distinct without thee,
In heaven above, where he continually
Appeareth for us our great Advocate,
As holy Scriptures plainly do relate.
What holy manhood is it you intend?
Issue the case, and let us make an end,
Is't not the Church which you Christ's body call?
Sir speak to that, I am resolv'd you shall,

Explain your self, be not therefore unfree
For that's the man-hood doubtless own'd by thee;
No other manhood you do owne I fear,
If it be false, thy self I prethee clear.

Quaker.

Hath Christ more bodies (dost thou think) than one?
A monster thou wilt make of him anon.

Professor.

The Church I grant's Christs body mystical,
Or is his body Metaphorical;
That's not his real body, which did dye,
Was it the Church which men did crucifie,
And nail by wicked hands upon the tree,
That bruised was for our iniquity?

Quaker.

Nay don't mistake me (Friend) I don't deny,
The body which upon the Cross did dye,
That Manhood was Christ's body it is clear,
Which God the Father did for him prepare.

Professor.

Where is that body, is it in being now?
Don't Bogle friend? I clearly perceive how,
You would the case evade, I ask again,
Doth that same body live, that once was slain?

Quaker.

Quaker.

Friend clear it, has he laid that body down?
VVouldst have me speak that which I do not own?

Professor.

Thou art discover'd, and thy subtilty,
But once again I am resolv'd to see,
VVhether or no thou'lt grant what I shall say,
And for a trial now before thee lay;
You say you own Christ's manhood, pray Sir then,
Remove the fear that's on the minds of men.

I.

There is one God and Father of our Lord
Jesus Christ, As saith his Blessed word;
Who is not th' Son no nor a man, observe,
If from this faith thou dost not greatly swerve.

II.

And one Lord Jesus Christ is there also,
Who is not th' Father, this the Scriptures show,
But is the Son, yea and a man; grant this,
And do thou not my honest meaning miss,
And it shall be for a discrimination,
If thou'lt speak plain without equivocation.

Quaker.

Thy distinctions (friend) I find but carnal are,
And I being tender, dare not to declare,
My faith in such expressions, I don't read
Of in the Scripture, merely for to feed

Thy vain imaginations, which friend I,
Resolved am not so to grieve.

Professor.

In the man-Christ you do not then believe,
Nor take the testimony that doth give,
That Christ a man abides for evermore,
A person distinct without us, as before,
Was plain and honestly by me expressed,
As by true Protestants allways confessed.

George Fox *saith in his book called the great Mystery, &c.* pag. 206. *if there be any other Christ, but he that was crucified within, he is a false Christ, and* pag. 207. *that Gods Christ is not distinct from the Saints.*

Quaker.

'Tis but a fruitless work thou goest about,
To labour thus to prove a Christ without;
'Tis on the tree of knowledge thou dost feed,
Whilst thou for such a Christ art found to plead.
A Christ without friend clearly might I show thee,
Stands in no stead at all, nor good can do thee;
And therefore strive to witness Christ within,
The light it is that doth redeem from sin;
This Doctrine own or else thou art undone,
And further for thee 'tis in vain to run;
For if thou wilt thy purpose still pursue,
Thou must resolve (youth) to begin a new.

Pro-

Professor.

If Christ without, be wholly thus denyed,
How do you think for to be justified?
If there's salvation by the light within,
In vain hath Christ laid down his life for sin;
You basely trample on that holy blood,
VVhilst you affirm 'twill do my soul no good;
There is much need, yea great necessity,
To plead for Christ the Jews did crucifie;
VVho did himself in's body on the tree,
Bear all our sins and great iniquity;
No other name saith *Peter* is there given,
(VVhereby we can be saved) under heav'n;
His precious blood which on the Cross was spilt,
It doth redeem and free us from our guilt,
As faith its vertue to our souls doth ply,
It purges, cleanses, and doth sanctifie;
An inward work 'tis granted there must be,
Before the soul from bondage is set free,
Yet th' meritorious cause of all the good,
Our souls receive (I say) it is Christs bloud,
As outwardly for us 'twas poured forth,
VVhen once he suffered upon the earth,
Christ's bloud alone that was the glorious price,
That doth redeem and purchase Paradice;
His death it was which life for us doth merit,
VVhich life he worketh in us by his Spirit.
He in our stead did bear Gods wrath and ire,
Our souls to save from the eternal fire.

He paid our debt, and wrath did pacify
In Mans own Nature when he came to dy:
He did by Death Death utterly destroy,
And him thereby who did our souls annoy.
He by his death for us Redemption wrought,
He finish'd sin, and Righteousness he brought;
Fulfill'd the Law, aboliſh'd Condemnation,
And so became the Author of Salvation.
Is it, my Friend, a fruitless work, and vain
To prove Christ Jesus Crucifi'd and slain,
When 'twas the way alone which God did please
For to find out, his wrath for to appease?
Christ's Sacrifice propitiatory,
Shall that accounted be a fruitless story?
Without the Sacrifice of th' blessed Cross
There no Redemption nor Salvation was.
If that Christ's blood without had not been shed,
What had become of us, the banished?
That was the way and means God did devise
To bring us back again, that we might rise,
Not onely here in grace him to adore,
But at the last to Reign for evermore:
For as by *Man* death entred in by sin,
So 'tis by *Man* also that doth come in
The Resurrection from the dead, of all
That in the Grave do sleep, both great and small.

Quaker.

I do acknowledge, as the Scriptures shew,
Much benefit doth unto Man accrew

By

By th' death of th' outward body as 'twas slain,
And therefore thou grosly mistak'st again:
His outward sufferings they useful were,
As I could shew, if it thou would'st but hear.

Professor.

Useful, say you? Pray how, and in what sence?
You shall speak to it, Sir, e're you go hence.
By that one Sacrifice, did Christ or no
Purchase eternal Life? That would I know.
Did Christ alone God's Justice satisfie,
When on the Cross he for our sins did die?
Friend, is Christ's blood the Meritorious ground,
Or cause of all the good a Saint hath found?
Christ offering his Body once for all,
Doth that us Sanctifie? Or did St. *Paul*
Mistake himself, who did this thing assert?
Consider well, and lay the Case to heart.
Did by his death Christ Jesus Reconcile
Us unto God? Yea, and that also while
We were his Enemies; for so 'tis said;
Through subtilty do not the Truth evade.

Quaker.

I shall declare to thee what we hold forth
Of Christ's Offering, Sacrifice, and Death;
He in his Life, and sufferings on the Cross
A lively Pattern and Example was;
That we his steps might follow faithfully,
In Meekness, Patience, and Humility.

The

The death and sufferings upon the tree,
A figure was of what again must be,
Wrought in the precious soul of ev'ry one,
That would be freed and pardon'd by the Son.

Professor.

Christs Sacrifice propitiatory,
VVas it only a thing exemplary?
If this be so that bloudy sacrifice,
Offer'd to God when we were enemies,
Doth not us save, nor Justice satisfie,
As holy Scriptures plainly testifie,
More than the bloud of any holy man,
That martyr'd was, and don't your doctrine than,
Invalidate the worth of Christs dear blood,
And so let in vile errors like a floud,
To ruine all, ye wholly overthrow,
The Christian faith, yea and the Christian too.

Quaker.

Christ's sacrifice without, I do not say,
VVas naught, but for example 'twas the way,
By which Christ did abolish and cashier,
The types and shadows which against us were;
Those Legal Rites and Ceremonies all,
VVhich did belong unto th' *Mosaical*
Law, or did to *Aaron's* priesthood appertain,
They ceased when he outwardly was slain:
Nay more than this I cannot but must own;
He for the world his outward life laid down;

That

That so he might thereby fully express,
His love and our duty, and I confess,
Yet more than this also, I do not doubt,
But it might draw Gods love and favour out.
The more to man, especially to those,
VVho with the inward life and power close.

Professor.

You cunningly do still the matter wave,
And I as yet can no plain answer have;
Doth Christs dear blood without redemption bring
In it the meritorious price ground, cause, or thing,
Of all our hope, peace, comfort and salvation?
Was it the payment, price, and satisfaction
VVhich was laid down in full for Captives vile,
VVhich God received, and that also while,
VVe were his foes, and evil enemies,
Christs outward death and holy Sacrifice,
Of his own body once upon the tree,
VVas there of it such great necessity?
As being th' only way God did find out,
His wrath for to appease, and work about
Life and deliverance for lost man-kind,
To this I do an answer long to find.

Quaker.

What place of holy Scripture testifies,
Christ's outward death, you call the sacrifice,
Is th' meritorious cause of mans salvation?
'Tis but thy own conceit and cloudy notion,

Nay

Nay, Friend, besides I tell thee to thy face,
'Tis grosse, and an unchristian thing to place
Such a great Merit and transcendent worth
In that same Murtherous Act, or outward death
Of Christ's prepared body nail'd to th' Grosse,
That Act from Men, 'tis plain, most evil was.
And that such stresse you should upon it lay
I see no ground for it, and therefore may
It question much, untill I see it proved,
And that, which friends have said be quite removed.

See a late Book, Called The Christian Quaker, *p.* 130, 131. *Where you will find* George Whitehead *citing these words of* H. G's. *out of a book of his against the Quaker, viz. But again it appears thou distinguishest not between the Meritorious cause of Mans Salvation and the Instrumental, the killing of the Sacrifice, and sprinkling of the blood, &c. Now, take* Whitehead's *Answer: Where doth the Scripture* (saith he) *make that distinction, or say, that the killing of the Sacrifice* (*which he must mean of Christ*) *is the Meritorious cause of Mans Salvation? Such like blind Distinctions are fit to darken knowledge, and blind Peoples minds; and how grosse and unchristian is it to place such merit or worth upon that Murtherous Act of Killing the Sacrifice* (*if he mean Christ*) &c.

For I again must tell thee now afresh,
Christ's appearance and sufferings in the flesh
Did really direct and point unto
What must again be wrought in Man, that so
He may thereby have Reconciliation,
For Christ within doth wholly work Salvation.

Professor.

Christ laid his Life, 'tis said, most freely down,
And 'twas not took from him by any one;
He came to dye, and suffer in our stead,
That thorough him from Hell we might be freed.
And though wicked Men did put him to death,
Yet God meant it for good; yea, and he hath
Redemption wrought for us also thereby,
As 'twas decreed from all Eternity.
That way that Satan thought to ruine all,
Broke his own Head, and Man out of the Fall
God did thereby Redeem; thus we may see
Th' different ends 'bout the self-same thing may be
In contrary Agents, and how wisdom can
Out-do the Devil and each wicked Man.
Sir, we don't lay more stress upon Christ's blood
Than what the Holy Scriptures do make good.

Quaker.

Can Man deliver'd be, and yet remain
Under the Pow'r of sin? I say again,
Can Man be Reconciled by Christ's Death,
And yet in Bondage be, having no Faith?

Professor.

When Enemies we Reconciled were,
This very thing th' Apostle doth declare;
And yet are we reproach'd continually
For owning of this Gospel-Mystery,
Which easie is to those who knowledge have,
And will the Truth of Holy Writ receive.

Debts

Debts may be payed off for prisoners poor,
Yea the last farthing of their former score,
And yet in Goal the prisoner may abide,
Although the Creditor be satisfied;
For till his Bolts and Chains all loosed be,
And door is ope he can't have liberty.
Thus 'tis with man he doth in prison lye,
Though Christ by's death Gods wrath did pacifie;
Man being at first for breach of holy Laws,
Giv'n into *Satans* hand, this is the cause,
Of his sad woe, although his Ransom's down,
The strong man holds him fast till he's orethrown;
Christ as mans surety for mans sin must die,
And he moreover also must untie
Mans prison-bonds, the strong man he
Must quite o'recome before the prisoners free.
Man's alienated in his carnal mind,
From God and Christ, till Jesus he do bind
The strong man Satan, and doth ope the door,
Loosing the soul, whom sin had bruised sore;
For as a fruit and effect of Christs death,
He light receives from God, and is brought forth
By th' operation of the glorious *Spirit*,
And so partakes of that which Christ did merit
And purchase for him by his precious blood,
I wish these things were better understood.
True Faith and Love, and right Regeneration,
Concomitants are they of Christ his Passion:
Christ's Blood and Merits, must the soul apply,
As that which doth appease and pacifie

Gods

Gods wrath for sin; for 'till true faith is wrought,
The soul from death nor prison can be brought,
An inward work with power there must be,
Before the soul's set forth of slavery:
But don't mistake and in confusion run,
To say that which makes peace, and doth alone,
Yea pay the debt and satisfie for sin,
Is that you call the light of Christ within,
True faith within, doth but apply,
Unto the soul, the soveraign remedy;
'Tis as a door, or like a window bright,
Which to dark souls lets in the precious light,
Which from the son of righteousness doth flow,
Distinguish better you must learn to do,
Between cause and th' effect, or else you will,
The minds of men with evil notions fill.
I find you backward to make clearly known,
The principles which other *Quakers* own;
Christ doth within, one plainly testifies;
Offer to God a living sacrifice;
By which Gods wrath and Justice is appeased,
The Lamb also in whom God is well pleased.
Another *Quaker* plainly doth assert,
Is humility and meekness in the heart,
Of Gods dear child, that's Mediator too,
The wrathful anger to allwage in you:
Your Christ it seems is but a quality,
And outward being or existency.
'Tis very clear you do not judge he hath,
And 'tis as evident you place your faith,

On

On a mysterious Sacrifice within,
And not on Christ, who suffered for sin,
On your own works, and inward holiness,
You fix and fasten and do lay the stress,
Of all your hope of being justified;
And thus by you Christ Jesus is denyed,
And the foundation of true hope is razed,
And in the room of all by you is placed:
The light of Conscience or of common grace,
But what a sad and lamentable case:
Will you be in, (who for perfection plead,
And judge you do no other Saviour need)
If any sin in you there's found to be?
Since perfect holiness inherently,
Must be in man, or such a one imputed,
Which doctrine by the *Quakers* is refuted,
Thus you establish your own righteousness,
And yet would have us think nevertheless,
You don't make void the holy law of Faith,
But ground your hope as holy Scripture saith:
But why do you; then cry all good men down,
Who vindicate the faith which I do own?
And truly Sir I do not see why you,
Cry down the Papists, as I hear you doe;
Pope and *Socinians*, both with you agree,
In some main points of your Divinity:
Was not your Doctrine (friend) devis'd at *Rome*?
For many think from thence at first it come,
And your Religion truly I confess,
I fear is Popery in a new dress;

(The Devil he knows how, as heretofore,
To cut out a new Cloak for the Old Whore.)
Some Jusuitical crafty design,
Gods Truth in *England* thus to undermine.
Papists by their good works and sanctity,
Think they do merit Heaven, and say we,
Your Doctrine doth hold forth but little less,
Though you your selves do differently express,
And will not say by works you hope to Merit,
But seem for to ascribe it to the Spirit,
Or to the pow'r of Jesus Christ within,
And that which merits Life, and saves from sin.
And shall we think the Papists will deny
That which on this Account you testifie?
Will they not say, 'tis by Gods power and might
They act, and do all good, or what is right?

Professor.

I've one thing more to ask before I end,
It is for Truth, not Fancy, I contend:
That the Man Christ is God I do believe,
And all his words for Truth I do receive.
Upon his Sacred Word I build my Faith,
And do believe all that the Scripture saith:
The Truth and certainty of Mans Salvation
I do believe, as Scripture gives Relation;
What Christ for sinful Man did undergo
I do believe, the Scripture tells me so;
That he by dying did appease Gods wrath,
The Scripture saith it, and it is my Faith.

I do believe, as Man did mortallize
His Body once, that Man again shall rise.
That Man shall have a real Resurrection,
And be restor'd to its first perfection,
And that before our Lord the God of Heav'n,
A full account for all things must be giv'n;
And that the sentence past on Man shall vary,
As here their acts agree, or are contrary
Unto those Precepts left upon Record
Within the Volumns of Gods Sacred Word:
All this I do believe unfeignedly,
If thou, or any Quaker ask me why?
My Answer is upon no other terms
Than Scriptures sayings, which my Faith confirms.
I do believe that God which made our frame
Ought to be worship'd. Scripture saith the same;
And that all Christians Manhood, Age, or Youth
Must Worship God in Spirit, and in Truth.
I mean by Spirit, with my whole affection;
By Truth I mean, according to Direction
Which in the Holy Scripture is laid down,
This Rule for Faith and Practice do I own.
Now prethee tell me, and be serious too,
In plainness and uprightness let me know
Thy Rule for Faith and Practice; let's compare
Them both together, see what sort they are:
Produce thy Metal, I'le bring forth my Gold;
To the true Ballance, see what weight they hold.

Quaker.

Quaker.

My patience far exceeds its wonted bound,
While I give ear unto this empty sound:
Thy Light is Darkness, and thy Darkness great;
Be silent, Flesh, dust is the Serpent's meat.
All flesh be silent, and I will discover
Thy weak Foundation, and will turn it over.
Can blind Men see? Or hath a Rock of stone
The sense of feeling? Thou art such a one.
The Light condemns thee, and reproves thy deeds,
A Serpent from the Cockatrice proceeds.
Thy Rule's, the letter's dead and empty sound;
My Rule is in a higher Region found:
My Rule of Faith is sublime and Divine,
'Tis Childrens Bread, but husks will serve Swine.
The Spirits speaking is without the noise
Of many words, it is a silent voice;
'Twill silence Flesh, and throw its Altars down;
Its Image-worship will be over-thrown.
Alas, poor Darkling, this thou canst not see;
The Spirits Light, but Darkness is with thee.
Go grovel in the dust among the Swine,
Thou feed'st on husks, the Spirit is Divine:
Let the true Light but shine into thy soul,
And that all deeds of Darkness will controul;
And then thou'lt see, and know my Rule of Faith,
Witness the truth of what the Scripture saith.

Professor.

And is this all the Answer I must have?
And thinkest thou to Hector and out-brave
The Holy Scripture with thy Airy Notion,
Which is no more, at best, but blind Devotion?
Thou say'st, the spirit is a silent voyce,
Whence is it then thou mak'st so great a noyse?
What reason have I to give ear to thee?
Thy railing words are nothing unto me:
Great swelling words they be, and certainly
Like flying Clouds, lighter than vanity.
Upon Christ Jesus I will build my Faith,
Whatever this thy Airy Notion saith.
Should I not be as senseless as a stone
To make thy words my Rule, thy word alone?
No, no, my Friend, I'le serve the God of Heaven,
As in his Word he hath Directions given.
And while thou dost on Holy *Scripture* trample,
I'le worship God, as I shall have example
From Holy Men, their word shall be my guide,
Whom Christ appoints this matter to decide.
In *Scriptures* dialect I understand
God's to be worshipped by Christ's command:
To Christ I will give ear, and his Directions
Shall guide my understanding and affections.
But what art thou whose vain presumptuous breath
Is but a bubble blown away by Death?
That dost the written Word of God dis-own,
And worships God by Fancies of thine own;

And

And will not give a Reason of thy Faith,
Nor shew what Rule thou for thy practice hath.

Quaker.

I'le tell thee, Flesh, my Rule's in Heaven, and
Therefore too high for Earth to understand.

Professor.

If such impertinencies still must be
Thine Answers, Friend, then listen unto me;
And let me briefly tell thee my Conclusion,
Thy Airy words are nothing but confusion. (pose
VVhy dost thou make such noise? what would'st im-
Upon mans credence? will such words as those
Convert a soul? what can those Notions merit
Thou speak'st to Man as flesh, and not as spirit.
VVhoever lends his Ear unto thy Notion,
Reason's the wheel that gives thy Body Motion,
Let Man without his Reason fall to action,
It never terminates in satisfaction:
Such Men run blind-fold, do they know not what,
VVherefore forbear this vain and fruitless chat.
Speak to Mens understanding, or be mute,
Such senseless Reasonings do rather sute
VVith Childrens fancies, whose unsteddy brains,
For want of knowledge, any thing retains.
Seeing thy Doctrine is so quite contrary
To Holy Scriptures, and thy actions vary
From all the Presidents that ever we
Can meet withall, except that Heresie

Condemn'd in Scripture by those Holy Men,
Whose Heaven-inspired souls directs their Pen
To write to Christian Churches to beware,
Lest these false notions should their souls ensnare,
It is but Reason that we ask a Why
Thou dost affirm this thing, and that deny?
When Christ our Lord, whose Doctrine thou
Preached unto the Jews, he justifies (denies,
His Doctrine by the Scripture, search, saith he,
The Holy *Scriptures* testifie of me.
Th' Apostles Doctrine did indeed seem strange,
As if they sought an universal change
In Worship and Religion, yet did they
Ground all their Doctrine on what *Scriptures* say,
When *Philip* by the Spirit of the Lord (Word:
Preach'd to the Eunuch, 'twas from Gods Holy
Upon Gods Word, as on a firm Foundation,
He build the Gentiles Faith, he makes Relation
Of what the Prophets in their writing said,
No other means he uses to perswade
This unconverted Gentile to believe:
Wherefore if thou wilt have us to receive
Thy high aspiring Notions, shew us Why,
From *Scripture*, or Divine Authority,
And then I'le listen to thee, else forbear,
Speak not a word, for not a word I'le hear.

Quaker.

Then hearken thou to what the Spirit saith,
The written *Scripture* is no Rule of Faith.

The

The Spirit, that first gave the Scriptures forth,
'Tis that which must inspire our living Earth.
Great are Gods wonders, and to be admir'd;
For Holy Men spake as they were inspir'd.
'Tis by the spirits Holy Inspiration
We speak and practise, not by Imitation.
Here is our Rule of Faith, if thou wilt hear it,
But Carnal Man in darkness cannot bear it.

Professor.

Peace, peace, enough; stop there, and hear what I
Shall ask thee now, and then make thou reply.
Tell me, dost thou say Scripture quite slide,
And not at all accept it as thy Guide?

Quaker.

The Scriptures are indeed a Declaration
Of what Men once enjoy'd; but Inspiration
Both was and is a Rule, doth never vary;
The Spirits speaking in Men is contrary
To all Mens Fleshly forms; it's perfect light
Shining in Man, directs his steps aright.
This Inspiration is my onely guide;
The Scriptures by the Spirit must be try'd.

Professor.

What mean'st thou by the Spirit? Tell me why
Thou say'st the Spirit must the Scripture try?

Quaker.

By Spirit I do mean that Light of God,
A measure of Christ, making its abode
Within thy soul, where it doth clearly shine;
It is Gods Essence, therefore is Divine.

Professor.

Those dark distinctions I would farther know,
Therefore be plain, tell me, if yea or no,
By God thou meanest, that All-seeing eye
Which sees at once all things, both low and high?
And what thou mean'st by Christ apart, or measure
Of Christ, or God, or of God's Essence either.
If thou believ'st that Light which makes abode
Within thy soul, is very Christ and God;
Thou can'st not quit thy self from Blasphemy,
Nor will God quit thee from Iniquity.
For nothing's hid from God's all-piercing sight,
But many things are hidden from this Light.
God cannot be deceived, but yet we see
Man may deceive, and may deceived be;
Yea, while Men gave attendance to this Light,
They've been mistaken and deceived quite.
Wherefore that Light is not a perfect Guide,
If Men mistake by it, it must be try'd
By some unerring Rule, or else we may
Always be subject to mistake our way:
If trusting to the Light have once deceiv'd,
'Tis not infallibly to be believ'd.

Thus

Thus thy pretending unto Inspiration
Is nothing else but meer Imagination.
It now behoves thee to demonstrate clear
Thy Rules Infallible, or else forbear.
Some have been Cheated, this thou wilt allow;
And some have Cheated, this you also know:
While they pretend to make the Light their Guide;
Now tell me how must I be satisfi'd?
If Men so oft mistake that bring this token,
Who can discern when real Truth is spoken?

Quaker.

Thou walk'st in darkness, he that's in the Night
Stumbles and falls, because he hath no Light:
Yet that thou may'st be perfectly Instructed,
And unto everlasting peace Conducted.
Know, that which checks thee by a silent voyce
For evil deeds, provokes thee to make choyce
Of what is good, and in it to abide,
Must needs be a true and perfect Guide.

Professor.

Answer directly, and make no evasion,
For feigned words alter not my perswasion.
Some may forbear the doing of some evil,
And do some good, and yet may with the Devil
Receive that dreadful sentence, Go to Hell,
Though he in some things hath been doing well.
'Tis not refraining from some evil thing,
That will to Life and to Salvation bring.

All

All evil whatsoever, great and small,
Must be avoided, else no Life at all:
It plainly follows then, that if this light
Leads not to every good, it is not right.
Some sin there is this light cannot discern;
Also some good this light can never learn.
Whatever leads to everlasting joy,
Must teach all good, and must all sin destroy.

Quaker.

O poor benighted soul, did thou but know
The spirits teaching, it would direct thee how
To hate all sin; obey but its direction,
And it will quickly lead thee to perfection.

Professor.

Forbear a little, thou hast said enough,
If thy bare sayings be sufficient proof:
Thou say'st, if this light be understood,
'Twill lead a Man to every thing that's good;
And if Obey'd, it will also bring
Man to the sight of every evil thing.
Thou say'st also all Men have this light,
Which if Obey'd, will Direct them right.
How came it then that *Saul* so much neglected
Christ the true light; Yea, while he was directed
By that same light, which never did reprove
Him for that sin, he thought it did behove
Him very much, to bring to open shame
All that own'd Christ, and did confess his Name?

Now,

Now, if this light do lead to every good,
How must this passage then be understood?
This light leads *Saul* to do the thing that's evil,
Instead of knowing Christ, to serve the Devil,
And never did reprove him for't, nor shew
Him 'twas a sin. Wherefore is it not true,
To say the light discovers all that's good:
It was not by this light *Saul* understood
That Jesus whom he then did persecute,
Was very Christ; in this the light was mute.

Quaker.

Friend, prethee mind, we'l soon this Case decide;
Saul made the letter, not the light his guide:
Saul in the persecuting spirit might
Darken his day, and so obscure his light.

Professor.

That *Saul* Obey'd the light, is very clear,
Himself doth manifestly make appear:
I've liv'd, said he, unto this present day,
In all good Conscience; nay further let me say,
'T was from a voyce without (he is convicted
Not from a light within) he is directed;
Not by the dictates of some inward motion,
Nor by his Fancy or conceited notion;
But to the Church of God he is Conducted,
And in the mind of God is there Instructed
By that most faithful Servant of the Lord,
Who did not send him to some secret word,

Speaking

Speaking obscurely as to the Light within,
But unto Faith in Christ to cleanse his sin.
Now, had this Light been such a perfect Guide,
He'd been from thence sufficiently supply'd
By *Ananias*, must be satisfi'd (Guide.
From words without him, the light within's no
What did the Lord by voyce from Heaven call
To Persecuting, unconverted *Saul*,
That he might turn the byas of his ways,
And live hereafter to his Makers praise;
And send him to a Rule to take direction,
From whence he never could attain perfection.
It must be granted, what e're Quakers say,
God directs *Saul* to the most perfect way
For his Instruction, not to th' Light, you see;
But to his Church, to Faith, and Baptisme.
Now blush for shame, thy falshood is descry'd,
Thy Light within proves not a perfect Guide.
Cornelius arriving at the hight
Of that perfection springing from the light;
From whence he knew there was a God, and he
Knew also that this God must worship'd be:
But by his inward Light he did not know
After what form, till *Peter* tells him how.
All these three good Mens Light Instructing guide
Is brought unto the Scripture to be try'd.
They'r not Instructed from the Light within, (sin.
That by Christ's blood they must be cleans'd from
The sayings of the Prophets must make known
This Mystery, the Church must lay it down.

Quaker.

Quaker.

I pity thee, thy darkness is admir'd,
For these three Men Divinely were inspir'd:
This was their Duty which they ought to do,
It was because the Scripture told them so.

Professor.

'Twas not reveal'd to *Paul*, though he desire
To know what he must do, he must inquire
At that great City unto which he went
To be Instructed; to the Church he's sent.
The Light did not discover to Saint *Paul*:
Lust was a sin, Scripture discovers all.
From the first time that *Adam* drew his Breath,
Untill faln Man was Ransomed by the Death
Of blessed Jesus; we do understand
That all the World Obey'd God's Command
By vertue of a verbal Precept given
To *Adam* by the Lord of Earth and Heaven.
Noe by a verbal Precept understood,
That God allowed not his eating blood.
'Twas not the Light within that did discover
This thing to *Noe*; we may Observe moreover
Good *Abraham*, the Servant of the Lord,
Not from the Light within, but from God's Word
He is directed how, and what to do,
And afterwards Instructs his Children so.
What need had *Abram* from a word without,
If inward Light could have resolv'd his doubt?

No

No, no, that inward Light that God had given,
Inform'd not *Abram*; Angels are sent from Heaven
With words directed to him from the Lord,
Which afterwards became a written word,
Isaak and *Jacob* to their dying day,
Gods Word, spoken to *Abram*, did Obey.
Moses that fourth Publick person he,
By Gods appointment and Divine Decree,
Is made a Leader to that mighty Nation,
The Sons of *Jacob*, *Abraham*'s generation;
They give attention to what he doth say,
He gives commandement, and they obey:
Here in a glass you may behold your faces,
And blush for shame, comparing both your cases;
Moses is sent by God to *Israel*,
While they in *Egypt* under *Pharaoh* dwell:
To carry them a Message from the Lord,
Good *Moses* fears they will not take his word;
For why thinks *Moses* should I be believ'd?
For how know they but I may be deceiv'd
If I give no convincing Demonstration,
Who will give credit to my bare Relation?
He thinks it is not reason to impose,
Upon their faith, such mighty things as those,
Without some evidence to testifie,
The truth of his Divine Authority:
Had *Moses* said my witness is in heaven,
What satisfaction think you had that given?
Just none at all, that *Moses* knew right well,
Neither to *Egypt*, nor to *Israel*.

God

God condescends now, and to that intent,
That *Israel* might believe him truly sent,
He gives him power to do mighty things,
In the *Egyptians* sight, and in their kings;
Yet *Pharaoh* would not be contented so,
But better proof he still desires to know;
He calls for his Magitians now to see,
If they cannot perform as much as he;
If *Moses* could have done no more than they,
What reason then had *Pharoah* to obey?
But when the works of *Moses* did appear,
Greater than theirs, their hearts are fild with fear;
They fear and tremble, some obey his word,
And think him now a servant of the Lord:
But you, though you have naught to justifie,
That you are truly sent, presumptuously
Impose your notions, as if all were bound,
To credit you upon no other ground, (man,
But your bare words; know vain presumptuous
God never did since first the world began,
Send any of his faithful servants forth,
With any word or Message to the Earth,
But that such strength from heaven they receiv'd,
As that their word-word was readily believ'd:
But you who from the Volums of Gods word
Can never prove your faith; nor did the Lord
By any means since *Adams* first Creation,
Unto this very day give approbation
To these your notions, God hath never given
Unto the world, by word or sign from heaven

The

The smallest ground or reason to suppose
That God hath sent you, as he did to those
His faithful ones, by whom he did commend
His mind unto the world, and to the end
That people might his servants word obey,
The Lord bears witness unto what they say,
By giving strength into his Servants hand
To do great wonders, both by Sea and Land:
To dry the VVaters, and divide the Seas,
That so his People might pass through with ease.
Into the VVilderness when *Israel* came,
God gave them Laws, and did confirm the same.
He spake to *Moses* in the Peoples view,
They saw, and heard, believ'd, because they knew
VVhat he spake to them was the very VVord
VVhich to their knowledge issued from the Lord.
This VVord which unto *Moses* first was spoken
By local voyce, confirm'd by many a token,
VVas *Israels* standing Rule for many a year,
Untill the Prophets on the Stage appear.
The Prophet's is another dispensation
Not differing from the Law in Observation,
But strict Observers of the written Laws
Once given by God to *Moses*; yet because
It differ'd something, that the People might
Be sure that their Prophesies were right,
Their Prophets no Impostors, God did give
Them power to make their Dead arise, and live;
Yet in their mouths the Law must still abide,
And by the Law the Prophets must be try'd.

If

If in their mouths they did not bring the Law,
The People must not hear, nor stand in awe
Of what they say; yea, though they bring a sign,
Without the Law no Prophet, no Divine.
This is the course our blessed Saviour takes,
He brings the Scripture; this th' Apostle makes
Their standing Rule, and so this charge is given,
That though an Angel should descend from heaven
With signs and wonders; yet if Angels bring
Not the same Gospel, but some other thing,
This Angel must by no means be believ'd,
But must their Doctrine be at all receiv'd:
By this we know you are Impostors great,
Your Teaching's false, your Doctrine but a cheat.
And for this Reason; first, because your word
Agrees not with the sayings of the Lord,
By any of his Servants, further last,
Unless with theirs, whose dreadful sentence past
Upon your Doctrines, sadly did presage
This your appearance in this latter Age:
And calls you Anti-Christ, and tells you why,
Because God's word made flesh you do deny.
God's Essence is in Man, this is your Faith;
Which of God's Servants such a saying hath?
When did God witness to this Faith of yours?
Bring forth your Evidence. Gods word is ours.
Pray, tell us not it was common before,
The world ne're saw it yet, and further more
The Precepts of the Prophets are, you say
Of no concernment in another day:

But

But every Age must have an Inspiration,
If we may Credit your Imagination,
Who tramples on the word that God made known,
Highly advance the sayings of your own.
That call the Scriptures an uncertain Guide,
VVhile your own words are highly magnifi'd.
The Prophets, who preceed the Gospel day,
If any were inspired, it was they;
Yet they must make the Law of God their Guide,
And by the letter of it must be try'd:
But you have neither VVord nor Sign, yet say
The VVord's Oblig'd your Doctrine to Obey.
Let Men be careful what they do receive,
Sith that our Lord saith, many shall deceive
Under most spacious and most fair pretences,
But if there's nothing truly Evidences
A true Apostle from a meer pretender
But onely words, which may as truly render
One Man as worthily to be believ'd
As is another, then Men may be deceiv'd
By every one that will presume to say
The Lord hath sent, thou say'st so, so do they:
You Condemn Papists, Papists Censure you;
Muggleton saith, there's neither of you true.
There's two Grand Quakers do at variance fall,
Children of Darkness they each other call:
Then stands up *Penimun*, speaks from the Light;
He calls them both the Children of the Night.
VVhat say you now, who must this Case decide?
You all pretend to make the Light your Guide.

That

That Scriptures cannot make a true decision
You all agree, in that there's no division.
One pleads for God, another pleads for Baal;
He that can shew a Sign now, answers all.

Quaker.

A wicked and Adulterous Generation
Seeks for a sign; thou want'st a confirmation:
But take it for a truth, none shall be given;
'Tis witness'd in the Light, confirm'd in Heaven.
Thy day is turn'd to darkness, and thy Light
Is cover'd with a Cloud like *Egypt*'s Night.
Blackness and Darkness is laid up in store
For thee, poor soul, and many thousands more.
'Tis manifest in Light as clear as day.

Profess.

If all be true Quakers presume to say.
But here you are all put to't to Divine;
And tells us truly we shall have no sign
To gratifie this froward Generation
We all will grant you here a Dispensation;
I cannot but acknowledge this Prediction
To be a real Truth, and not a Fiction,
To tell us that they will not gratifie
This Generation with a sign, and why?
Because it is a thing they cannot do,
For if they could, we'd had it long ago.
But yet before I pass this Matter by,
I will take leave to ask the Reason why

You make so bold our Saviours words to use,
VVhat though it was his will to tell the Jews
That they should have no sign, may you compare
Your selves with Christ? O see how blind you are,
You that so freely can another blame
For making others words their own, lay claim
To a prerogative, to speak that word,
VVhich for good cause was utter'd by the Lord.
'Tis no hard task for an inspectious eye
To see the depth of your Hypocrisie.
You use the very words of Christ indeed,
But where's the power that did from him proceed?
I would suppose you'l not presume to say
VVe've a good cause to Credit you, as they
Had to believe Christ's power was Divine,
You shew us none, he shews them many a sign.
His wonders were amongst them multiply'd,
They had good Reason to be satisfi'd,
And hence it was our Lord makes this reply,
And for this cause alone he did deny
To give them any sign, as well he might,
That of so many signs had made so light;
Then Questionless, you that have been so bold
To imitate these words of Christ, you should
Before you said, a sign you shall have none,
Have done some mighty works, as he had done;
And then if any had presum'd to say,
Shew us a sign, you might have said them nay.
Christ made his Doctrine manifest by sign,
Believe me, saith he, for these works of mine.

But you imperiously presume to call
Your selves God's sent, yet shew no sign at all.
He that believes you, he must take your word,
'Tis all the satisfaction you afford.

Quaker.

What, nothing but a sign, will nothing do?
If not a sign, what have we else from you?
If nothing but a sign will satisfie,
Shew us the Baptists sign, or shew us why
Without a a sign they are to believ'd;
Or why a Baptist may not be deceiv'd
As well as we? I hope what I require
Is not unreasonable to desire.

Professor.

Unto thy Proposition, if I may
Give it that term, I've onely this to say:
I do in very deed my self perswade
What thou propound'st is meerly to evade
Thy Answering to what I do understand
Quakers ought to perform, I to demand;
Because thou can'st by no true demonstration
Confirm the truth of this thy vain perswasion:
To save your Credits, you would now confine
The Baptists also to produce a sign;
But do not shew them any Reason why;
You ask a sign, onely you think thereby

To dis-oblige your selves from what you see,
You ought to do, could it performed be:
That Men without all Questions might receive
Your Scriptureless Opinions, and believe
That you on equal ground and bottom stand
With *Moses*, with the Holy Prophets and
Apostles; that your vain Imagination
Might pass with Men for current Revelation;
But that the World may see your subulty
Attended with your close Hypocrisie.
Several Reasons I might here lay down,
Why Quakers, that for Rule of Faith, disown
The Holy Scripture; must be forc'd to bring
Some evident and demonstrable thing
That may convince the World; the Quakers word
Is equal with the sayings of our Lord;
Yet at the same time all the World may know,
Christians are not at all oblig'd to show
A Miracle to prove their practice by,
Whose Faith and Practice Christ did justifie
By many signs; Christ never did impose
Upon Mens Credence such great things as those
Upon his own bare word; but adds beside
Some sign, by which Men might be satisfi'd.
We Christians then, whose faith and practice stands
So firmly fix'd upon Christ's blest Commands;
Which by Commission from the God of Heaven
Was first unto his twelve Apostles given:
Strongly confirmed in that Generation
By many wonders, to great Admiration:

While

While we, I say, in Practice and Belief,
Do make those strong confirmed Laws the chief,
Our onely Rule, by which we act and do:
What Reason then is there that we should shew
More signs and wonders, when we do not own
No other Faith but what God's Word makes known?
You do pretend to lay all Forms aside,
Saying, none shall by Forms be justifi'd,
Yet must make use of Forms, your own invention,
But God that knows your secrets and intention,
Although you seem like sheep, knows what you are;
And our true Shepherd bids his sheep beware;
And truly those that have made Christ their choice,
They cannot, will not hear your strangers voice.
Many by you, we know, have been deceiv'd,
And many have your feigned words receiv'd,
But our true shepherd is our onely Guide,
And from his Fold we will not turn aside.
The Lambs of Christ will not your waters drink,
Their shepherd leads them by that pleasant brink
Where sacred streams of living waters flow,
The which, alas, you all are strangers to.
In pleasant Pastures do his sheep lye down,
While you do drink in puddles of your own.
Where is your hope? What is your perfection?
'Tis but a Spider's web; your Resurrection
Is spun out of your Bowels, and thereby
You labour to ensnare the silly Fly.
Your Spiders web most cunningly is wrought,
But is in substance as a thing of nought.

Your feigned Heaven, which with Reservation
You often talk of, with your dark Salvation.
When will you give the World a true account
To what your Resurrection will amount?
When shall we know what your perfection means,
Your *Egypt's* Reed, on which whoever leans
'Twill pierce into his hand and wound him sore,
And make him worser than he was before.
Your Spider's web, who ever's cloath'd withal
It will not warm: your hopes will fail you all.
You say you hope for Life another day,
But from what ground you hope you cannot say,
But Scripture is our Rule, that sacred Word,
Which first descended to us from the Lord,
And was confirm'd by Miracles and Signs,
The sacred Scripture is our just Confines.
The Scriptures given once by Inspiration,
'Twill make the Man of God wise to Salvation:
A Holy Man, though Man of God he be,
May by the Light of Holy Scripture see
To guide his Feet, set every step aright;
He that receives the highest pitch of light
Can be but Holy, yet *Paul* signifies
This Holy Man may still be made more wise:
More wise than what? why? than he was before,
Though Man of God, Scripture informs him more;
The Scriptures do not onely let us know
God's to be worship'd, but direct us how.

Quaker.

Quaker.

I tell thee, Friend, that which reproves for sin,
'Tis not from Scripture, but from th' light within.

Professor.

There's a mistake, either in *Paul* or thee,
But none so blind as them that will not see:
In terms most plain, *Paul* doth expresly say
I have Lived unto this present day
In all good Conscience, yet he did not know
Lust was a sin, till Scripture told him so.

Quaker.

If th' Light will not convince all Men
Of ev'ry sin, what will it (Friend) do then?

Professor.

Why, I tell thee, Friend, if an Atheists mind
Have not perversly made thee willful blind:
First, what the Light can do, and Secondly,
What it cannot; and shew the Reason why.
And first of all, I do, and must confess
It will reprove some sin, and can't do less:
There God hath plac'd it for that very end,
That it upon the Scriptures might attend.
The Light reproves not any sin at all
But what the Word of God a sin doth call:
When Scripture did inform *Paul* Lust was sin
He was reprov'd for't by the Light within.

If

If to the Holy Scripture we give heed,
It will reprove for every evil deed:
But where the Scripture hath no voice to speak,
The Light cannot discern; 'tis over-weak:
What things are good, the Scripture tells us so,
Being made known, the Light provokes thereto.
But if a Man from Scripture turns aside,
The Light within is an imperfect Guide.
And hence it comes to pass, when Men once leave
The Holy Scriptures, they easily receive,
Be what it will, if pleasant to the Eye,
Or any other sense, man cannot try
Whether the thing he loves be sin or no,
His Rule being laid aside, he cannot know;
And hence it is, the Scriptures once neglected,
Men Judge of sin just as they stand affected.
What some from hence have judg'd to be a sin,
Some have suppos'd it hath a Duty been.
Scripture impartially lets all Men know
What is a sin, let him be high or low:
Yea, though the sin, perhaps, may satisfie
His lustful Fancy, and delight his Eye;
Yet Scripture spares him not, 'twill make him hark
Unto its voyce, though sinning in the dark.
The Light within had not that Operation
As words without, when *Paul* did make Relation
Of what the Scripture fully doth lay down,
Made *Felix* tremble; the Scriptures did make
Eternal Judgment by its just directions (known
Informs his Light, then Light doth move affections.

There

There is not any sin Light doth discover
While Scriptures do in silence pass it over:
Nor any good to which the Light directs,
That Holy Scripture in its voyce neglects.
The *Scripture* gives us true intelligences
Of many sins, with which the Light dispenses:
And many things that's good the *Scriptures* show,
Which Light without the *Scripture* cannot know:
Hence comes't to pass, that such as have not seen
The Holy *Scripture*, in the dark have been.
Without the *Scriptures* Man cannot discern
How sin came first to be, nor never learn
To know why Man by Nature is so prone
To chuse the evil, let the good alone.
The Heathens saw it was so, and made Laws
To bridle Man, but *Scripture* shews the Cause;
That Man should chuse the evil, leave the good,
It is a Mystery not understood
But by the *Scriptures*; that Man Naturally
Delights in sin, though for the same he dye.
This is so dark, and such a secret thing,
That nothing but the Word of God can bring
A Reason for't; but *Scripture* shews the Cause,
And by Directions from its sacred Laws
It shews the Remedy God did provide,
Which highest pitch of Light cannot decide.
That Man at first was made to live for ever,
The highest pitch of Light in Man could never
Inform the wisest Man that ever lives,
But Holy *Scripture* full Relation gives,

That

That Man was made at first perfect and good
Can never by the Light be understood:
For that Man sees all flesh is prone to sin,
And Scripture tells us how it first came in.
That Man by instigation of the Devil
Brake Gods Command, and so committed evil.
Without the Scriptures who can understand,
What twas man lost by breaking Gods Command,
But Scripture tells us, that Man lost his Life
Because he was perswaded by his Wife,
VVho should have taught her, being made her head,
It was his part to lead, hers to be led.
VVhat Light in Man also informs him plain
That man to Life should be restor'd again.
But Holy Scripture gives a full Relation
That man shall be restored to Salvation.
The Light within cannot inform us how;
Read but the Scriptures we shall plainly know.
Experience tells us man is prone to sin,
That sinful flesh can never enter in
That place of Joy, where is no Imperfection;
The Scripture tells us of this Resurrection.
But how Man from his sins shall be made clear,
So that he may find an Admittance there.
The Light saith nothing how God hath provided,
But in God's word you'l find the thing decided.
The Scripture saith, that onely by God's VVord
The VVorld was made; saying, thus saith the Lord,
Let Heaven, Earth, and Sea; Stars, Moon, and Sun
Be made: No sooner spoke but all was done.

The

The Scripture tells us that this word of God,
By which the world was made, did make abode
In Humane flesh, and in a Virgins Womb,
Receive mans shape, and stand up in the room,
Of the first man and purchase mans salvation,
By overcoming tempter and temptation:
Here is the Mystery of Gods Election,
To which the light can give you no direction,
Gods word made flesh, yea his beloved son,
He doth the work, which could not else be done;
The first man *Adam* was of th' Earth we know,
But he that overcame not from below, (thine,
But from the Father, whose word in flesh must
Therefore not only Humane but Divine,
But that this Holy man must also dye,
And by his death Gods Justice satisfie,
And so make up the breach the first man made,
Because his Fathers will he hath obey'd,
And by that means restore fain man again,
All this although the Scripture tell us plain,
The light makes nothing of this Mystery known,
But holy Scripture fully lays it down,
That such as through true faith and sanctity,
With true obedience, know assuredly,
That by the Precious death of Christ they have,
A perfect faith that being rais'd from th' grave,
They then shall live and evermore possess,
Fulness of joy, Eternal happiness,
That they should keep his precious death in mind,
Unto his second coming as they find.

In

In holy Scriptures left upon record,
Practis'd by Saints, commanded by the Lord,
These things, though Scripture fully do discover,
The light within in silence passes over,
Yea and though all things both in Earth and heaven,
By God the Father unto Christ was given,
Though Scriptures also shew the Lords anointed,
Hath in his Church an Ordinance appointed,
Burial in water, which must signifie,
A Converts cleansing from iniquity.
To all these things the light is silent, and
Gives no man any thing to understand;
Ask all the Heathen since the worlds Creation,
Residing under heaven, in what Nation
So'er it be, let it be made appear,
If of the Scripture they did ever here,
If from their best refined light they knew,
Jesus of *Nazareth* whom *Pilate* slew;
If by the light within, I say again,
These never understood, this man was slain
For lost mankind, his love of large extention,
That by his blood he purchas'd mans redemption,
Produce the man, or men let them be known;
That all the world may see that what you own,
Is clearly proved, that the light within,
Convinceth Infidels Christ dyed for sin;
But if when you have search't the world about,
You hear not of nor find one person out,
That only by this light have understood,
The efficacie of Christs precious blood;

Then

Then be contented if we tell you that
You do affirm and say you know not what,
And let me tell the vain presumptuous man,
This Rock will split you, do the best you can,
For here you'r forc't either to give consent,
That in the world ther's no such president,
To be produc'd, which if the thing prove true,
As true it is, then mark what will ensue.
Either this light informs not every Nation,
Of things pertaining unto their salvation;
Or else which will be worse, thou must confess,
To know Christ crucified is profitless;
But if the light inform not every Nation,
That by Christs death man must obtain salvation,
And yet that sacred truth ought to be known,
And nothing but the Scripture layes it down;
Then must the Scriptures sacred evidence,
And not the light have the preheminence.

Quaker.

Thou letter Christian, wilt thou still be blind,
Alway continuing in thy darkned mind?
Is it not possible the Lord may still,
As he hath done, reveal his holy will
Unto his Prophets in the holy day?
Mark well thou formal Christian what I say;
What will the knowing Christ in History
Save thee think'st thou, without the Mystery,
This knowledge stands thee not in any stead,
Thou may'st know Christ in letter and be dead;

While

While Heathen that did never cast an eye
Upon the Bible, knows the Myſtery;
And certainly your charity is ſmall,
'Tis next to nothing, nay, you've none at all;
Thus to exclude the Heathen, and becauſe,
They walk not in your forms, yet keep Gods Laws
And truly walk according to the light,
While you are ſtumbling in the ſhady night,
Your fleſhy forms we utterly deny,
The light within us is a full ſupply;
It tells us all things, leads us to the mark,
While letter-knowledge leaves you in the dark.

Profeſſor.

Unto the things that I did laſt demand,
Thou anſwer it not at all, but tak'ſt in hand,
T' affirm that which no Chriſtian will deny,
And is acknowledg'd by us willingly,
That God did by his Spirit once make known
This Myſtery to the Prophets, that I own,
And therefore poſſibly the Lord may ſtill,
Without the Scripture manifeſt his will;
I did not ask if poſſibly the Lord,
Could make Chriſt Jeſus known without his word,
But if you knew he ever had done ſo,
To any but his Prophet, yea or no:
God did reveal it to thoſe holy men,
Becauſe they ſhould make known the ſame agen,
Becauſe the Lord thoſe ſecrets would commend,
Unto the world, he for that very end

Did

Did cause them to be writ, I ask you why,
The use of holy Scripture you deny,
And do again plainly desire to know:
Is faith in Christ's dear blood of use or no?
If thus to know Christ's needfull to salvation,
Then why the light informs not every Nation;
VVhy must the Prophets writings tell me,
But that the world might be inform'd thereby?
Because you will give me no just account,
To my demand, to this it will amount;
You plainly do discover your design,
By feigned speeches, still to undermine,
The holy Scriptures and its sacred use,
Because they do discover your abuse;
And though the Lord in mercy to mankind;
Did cause the Prophets to record his mind,
That man might know the way unto salvation,
That God made known to them by inspiration;
Yet you reflecting on Gods wisdom, say
The light within is a far better way;
And so respecting Infidels as such,
You do not only say, they know as much,
Although the Bible they had never seen,
As though from thence they had instructed been;
But that the light more fully doth supply,
Than Scripture doth make known the Mystery,
VVhile holy Scriptures leave men in the dark,
Which if a truth who would to Scripture hark;
If so, what benefit can man receive,
By holy Scripture, wherefore did God leave,

So fair a Copy of his will and mind,
VVhile he that reads it most, you think most blind;
Makes it your busi'nes to contend about it,
Thinks he then sees the best that sees without it.
VVhy, was it, could it be the expectation
Of sober Christians, that this Generation
Should with their eyes, though to their grief, behold
These Prophesies fulfill'd that were fore-told
By the Apostles, that there should arise
Such as would prove themselves meer Enemies
Unto the Cross of Christ; haters of good,
Boasting of what they never understood?
VVhat did the Lord Inspire these Holy Men, (Pen
Who took great pains with Preaching, and with
To tell the world their words was Gods command-(ing,
And serves this but to blind mens understanding?
O great presumption and impiety!
Unto your Tents let not my soul come nigh:
While all is covered with a fair pretence
Of seeming Piety and Innocence;
And that you may more cunningly deceive,
You take great pains to make the VVorld believe
The Baptists apprehensions are so low,
They think it is sufficient if they know
That Christ, who by the Jews was Crucifi'd,
Is he by whom we must be Justifi'd,
Although they never knew his Pow'r within,
Ruling, and Reigning, mortifying sin.
You by your speeches would insinuate,
Believing what the Scripture doth relate

Is

Is inconsistent with true Holiness,
And none so Holy as the Scriptureless,
So subtily suggest into mens mind,
That cleaving to the Scriptures makes men blind:
Fitly comporting with that *Romish* Notion,
Where is most Ignorance, there's most Devotion.
Thus Ignorance we see advanced high,
Scripture's thrown down; O great Impiety!
If Scriptures make men wise unto Salvation,
Then Quakers Doctrine is abomination.
What, do we think, because the God of heaven
To *Israel* his written Laws had given;
By reading which they plainly understood
What God esteemed evil, what was good;
That Heathens therefore better might fulfill
Without the written Laws, his Holy will.
Or dare you be so bold to think, because
God gave his People some external Laws,
Or Form of worship, that he did not shew
Unto the Heathen, that the Heathen knew
More of Gods mind, or would the Lord dispense
Rather with *Israels* Disobedience,
Than their Observance of his just Command,
Because some might pretend to understand
From Light of Nature something more Divine,
Than in their thoughts did in the letter shine.
Had it not, think you, been their insolence
To question why God did to them dispense
Those Carnal things, and think them over-low
To teach them fully what they ought to know?

And cast his Ordinances quite away,
As low and carnal, and presume to say,
We will not worship the great God of heaven,
In those low forms, *Moses* to us hath given;
Why should we to the letter be confin'd?
We'le to worship God in purity of mind:
Would this have been accepted at their hands
T' advance their wills above the Lords commands,
What if the Lord will Govern *Israel*
By written Laws, must *Jacob* now rebel?
And ask a reason, why God did impose,
His written Laws upon them? rather choose,
To put themselves in the capacity
Of such as had no rule to worship by,
And yet have confidence in expectation,
In their wil-worship, they shall find salvation;
Because in written words, God doth express
His will and mind, are we obliged less
To yield obedience than if we should find
The very same imprinted in our mind?
Is not Gods written word to be believ'd
Which holy men of old from God receiv'd,
And did command in every Generation,
And gives not to this day a dispensation,
Unto his people to neglect that word,
Which by Divine appointment of the Lord,
Was once recorded, that men might obey;
For as good *Samuel* unto *Saul* did say,
By way of special counsel and advice,
God loves obedience more than sacrifice,

Mans

Mans best pretences in its fairest dress,
In disobedience is but filthiness;
In vain men please themselves with being holy,
And slight Gods word, 'tis madness pride and folly;
'Tis true indeed the highest pitch of Faith,
If that be all a formal Christian hath,
VVill never save him if it be alone,
No more will holiness if it be his own:
Them that the Lord doth most esteem to be,
True holy persons, they do always see,
Least in themselves, think all is nothing worth,
But like refined gold these shall come forth;
Their imperfection will be laid aside,
VVhile with Christs Righteousness they're beautified;
The promis'd glory no man shall inherit,
But humble, lowly, meek, and poor in spirit.

Quaker.

VVhat dost thou think thou ever shalt possess
Eternal life, glory and happiness,
VVithout attaining of perfection here?
Nothing that is imperfect can come near;
The presence of that glory, 'tis a sign
Thou knowest not what it is to be Divine;
VVhat art thou not exhorted by the word,
VVhich in the letter is upon record;
To be arriving at a perfect state,
Doth not th' Apostle *Paul*, the same relate?
VVhat pains he takes to stir up mens affection,
To be a pressing forward to perfection,

John saith, that he that's born of God sins not;
And art thou born of God, and hast a blot?
What, will thy Letter-knowledge reach no higher
Than an Imperfect state, though it require
Thee to be perfect; why, we do believe
That we such strength and power shall receive,
As not at all to be defil'd with sin,
And yet our Teaching's from the Light within.

Professor.

O! thou art Rich, and full, and hast no need;
But unto such God saith, you're poor indeed.
Thou'rt blind, and naked, can'st not hide thy shame;
Thou think'st thou'rt blameless, yet deserv'st blame
Come buy eye-salve, annoint, that thou may'st see
Thou want'st all things, saith God, come buy of me
Gold try'd i'th' fire; come and cloath thee here,
For thine own Garments filthy will appear;
If saying you be perfect makes you so,
Then Quakers will be perfect Men I know:
But he is not that perfect Man, that seems
So to himself; but whom God so esteems.
'Tis strange Perfection that no eye can see;
If thou be perfect, 'tis invisibly:
Such a perfection yet was never known;
Which no eye can discover but thine own.
He that is free from sin is clean all over,
There's no perfection where Men may discover,
Not onely sinning at a common rate,
But sin prevailing and predominate.

Where

Where Lust and Passion plainly doth appear,
What e're Men think, there's no Perfection there.
If thou be'st perfect, I must tell thee plain,
Thou art all Light, no Darkness doth remain:
All strength, no weakness; thou need'st no supply.
Thou thinkest, and do'st good continually.
Prayer, and Preaching, and all means of Grace
Are useless things to you, 'tis a plain Case.
No weakness in thy Understanding, then
Thou wilt appear not like to other Men.
Thus is Perfection to be understood,
Perfect in thoughts, words, deeds, in all things good;
And such was Christ, if thou be such a one,
Then upon Earth thou art the Man alone:
Above Saint *Paul* thou art, for he complain'd,
Though he press'd forward, he had not attain'd.
Above all Baptists, I must needs confess,
For there perfection is Christ's Holiness.
Thou say'st the Light within's thy onely Teacher,
I do believe thou mind'st no other Preacher;
For if thou hadst regarded, or believ'd
Th' Apostle *Paul*, thou hadst not been deceiv'd.
Thou never heard'st Saint *Paul*, or any other
Of the Apostles speaking to each other,
Or to the Church of God, but thou shalt find
All the Apostles in another mind,
Complaining of their sin, Saint *Paul* doth cry,
O miserable Man, saith he, am I,
Who shall deliver me? A Lively Faith
In Christ's dear blood this good Apostle hath:

In him he fixes all his hopes alone,
And not in any Merit of his own.
When doth th' Apostle give us leave to cease
Our pressing forward unto perfectness?
He finds no Time to lay that practice by,
But while we Live he sees necessity
Still to press forward, to do what we can
Till Death dissolve us; here's the perfect Man,
Here comes that passage of the' Apostle in,
He that is born of God, he cannot sin;
His faithfulness in pressing forward, is
So well accepted, nothing is seen amiss;
And all our weakness that's not with our will
Our Lord doth cover, sees us perfect still,
Not of our selves, but are imputed so,
For the Lord our Advocate doth know
There has been nothing wanting on our part,
But with an humble and an upright heart
We have endeavour'd to keep every sin
In true Subjection, have not Subject been
To any Lust, a Saint in such a state
Knows if he sins, he has an Advocate:
But you who do for such perfection plead,
Do not, i'th' least, his Intercession need.
What can his Intercession signifie
To you, in whom there's no Iniquity?
As your affections evermore have been:
But bless'd is he, in whom God sees no sin.
Not that thereby he may himself allow
In any thing which he a sin doth know;

And at this rate a Christian may attain
Unto perfection, fully to abstain
From sinning with allowance, great or small,
Whatever Man can sin or evil call:
But yet Mans highest pitch of Righteousness
Is short of Holy Angels, how much less
May Man to God or Christ compared be?
Man may be perfect to the same degree
That Holy Men have hetetofore attain'd,
But not like Christ, whose Life was never stain'd,
Nor blemish'd with the guilt of any sin,
With which good men oft-times have spotted been.
And upon this Account it is alone
We have this passage from th' Apostle *John*,
Openly proclaiming as a Cryer,
He that affirms he has no sin's a Lyar.
This Word extends it self so far we see
It takes in every individual he.
Where is that *Quaker*, whose presumptuous breath
Is in his Nostrils, and must yield to Death,
That saith he hath no sin? Thus saith the *Spirit*,
Whoever loves a Lye, shall not Inherit
Eternal Life: O that you would be wise,
E're wisdom be quite hidden from your eyes.
I'm grieved and perplexed in my mind,
To think that Mortal Man should be so blind
In his own thoughts to advance himself so high,
And yet not purg'd from his Iniquity.
'Tis true indeed, thou dar'st presume to say
Much more than Christians dare assert, yet they

Are

Are verily as perfect, and as just
As you can be, onely they dare not truſt
Unto their own perfection, though they ſee
Some Chriſtians do not onely equal thee,
But goe beyond thee far, nevertheleſs
They dare not boaſt of their own Righteouſneſs,
For that they ſee even a godly Man,
When he performs, and doth the beſt he can,
Is ſtill unprofitable, as our Lord
Truly informs us in his Holy Word.
Thy Caſe is ſadder than thou wilt believe,
I can but pity thee, alas, and grieve,
Truly deſiring that I might implore
The Lord in thy behalf, and ſay no more.
Quakers muſt dye, all fleſh is Tranſitory,
And I muſt leave them in themſelves to glory,
While in an Object far more Holy, I
Will place my Conſolation, and my Joy,
Where I in everlaſting Joy ſhall dwell,
And bid all Tranſitory Joy Farewell.

FINIS.

Courteous Reader,

I Trust thou art not of the Number of these Criticks, that had rather pick and cull out twenty Faults, than to have the Ingenuity to Correct one. By Reason of the Authors absence, Faults have escaped; some of them are here marked, others thou art desired to Correct in thy Reading.

ERRATA.

PAge 236. Line 17. blot out *said.* l. 25. add *bare.* p. 242. l. 23. take out *E.* and put in *R.* p. 270. l. 3. take out *R.* and put in *T.* p. 271. l. 24. blot out *word.*

Courteous Reader,

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FINIS.